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THE MEETING PLACES OF COLLEGIA IN OSTIA

by

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled The Meeting Places of Collegia in Ostia submitted by Elizabeth Ridler in partial fulfilment of the requirements for the degree of Master of Arts.

ABSTRACT

There are two general types of meeting place for collegia in Ostia. Type A has a temple at the rear of a porticoed enclosure. The approach is from a front vestibule or hall through the courtyard and up the temple steps. There are side halls, and off one side hall is usually the entrance to the basement "treasury" of the temple. Type B has a tablinum at the rear of a porticoed courtyard. Again the main entrance is from the front of the building. Type A and B both have tabernae attached for revenue. There are areas suitable for the activities of the collegia: banquets, meetings, and religious ceremonies. Water basins and latrines are provided on the premises; thermae are usually nearby. The sites are decorated richly with marble, stucco and mosaic. They vary greatly in size and length of occupation. Certain variations in site plan may be explained by the location of the meeting place. However, there are always a centre for cult ceremonies and a meeting place.

Tempio Collegiale V, xi, 1, Tempio Collegiale I, x, 4, Terme del Filosofo and Tempio dei Fabri Navales are clearly Type A; the Serapeo is a variant of Type A, sandwiched between two dependent buildings. The Sede degli Augustali, Caseggiato dei Triclini, and Schola del Traiano are Type B. Variations on Type B include the così detta Basilica, which replaces tablinum with apse, and the Domus di Marte, which is reduced greatly in size but still has a porticoed courtyard and tablinum. Sites that fit neither pattern

include the schola of the *hastiferi* in Campo della Magna Mater and the Aula and Tempio dei *Mensores*.

Information about the activities of the *collegia* and the sites themselves may be gathered from a juxtaposition of the sites and inscriptions set up by or to members of the *collegia*. The *collegia* in Ostia are phenomena of the second to fourth centuries A.D.

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I would like to thank my supervisor, Dr. Gustav Hermansen, for his many helpful suggestions. He provided much of the inspiration and guidance that made this thesis possible.

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-The top of the page is North except where an arrow indicates North on Plans 7 and 11.

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INTRODUCTION TO THE STUDY OF THE MEETING PLACES OF *COLLEGIA* IN OSTIA

Ostia has been chosen as the best location in which to investigate the historical and archaeological problem of the meeting places of Roman *collegia*. During the second and third centuries A.D. many *collegia* built large corporate meeting places and erected numerous monuments whose inscriptions record their activities. This study will try to co-ordinate the physical layout of selected buildings in Ostia with the known activities of the *collegia*. For this purpose I visited the excavations in Ostia in the summer of 1971 and compared my findings with previous research on the sites or about *collegia*.

Earlier work and the problems that face research in the area will precede a short description of the types into which the meeting places of *collegia* in Ostia may be divided. Then each individual site will receive a full description of what has been found there and what still remains *in situ*--with the assistance of plans taken from *Scavi di Ostia*, I. Next the sites will be grouped according to their similarities and differences. The typical features of the seats of *collegia* will be discussed with reference to the sites. Finally, a revised list of all the *collegia* in Ostia will be advanced and co-ordinated, where possible, with particular meeting places.

Problems and General Sources

The identification of collegia with particular sites has been difficult for two reasons: the paucity of inscriptional evidence near/at the sites and the extreme mobility of inscriptions in Ostia. The use of marble slabs, with or without inscriptions, during the later Roman Empire as fill for walls, pavement for floors, decoration of walls and material for the lime-kilns meant the break-up or re-use of most marble elements in Ostia. Thus an extraordinary mélange of inscriptional evidence comes from one or two sites that lack any connection with the inscriptions involved e.g. Casa del Mosaico del Porto. Extreme caution must be used with any inscription before allowing it to be attributed to the building in which it was found or to a site nearby. However, certain sites have been identified as the seats of particular collegia because of inscriptional evidence. In addition, new inscriptions or combinations of old inscriptions have produced new information.

Recently, little has been published on the inscriptions at Ostia that is pertinent to the study of collegia except for a few short notices in Epigraphica and l'Année Epigraphique (e.g. Epigraphica, I (1939) and AE (1940). Herbert Bloch made the last collection of Ostian inscriptions in 1953 in Notizie degli Scavi, III, 7, p. 239 ff. when he published the discoveries of the 1930--39 excavations. This supplemented the exhaustive treatment of inscriptions in Ostia in Corpus Inscriptionum Latinarum, which

only included the finds up to 1930, and Dessau's Inscriptiones Latinae Selectae. This is unfortunate since significant excavations have continued: 1940--42, 1951--53, and other less intensive campaigns.

In addition, many of the sites examined during the 1930's lack excavation reports for two reasons. Hasty digging to prepare Ostia for the Universal Expositions in Rome in 1942--which was cancelled due to the War--did not allow exhaustive treatment of specific sites. Also, during World War II, in the confusion of the fighting many reports were lost. In other cases, the general reports that have been published were not available to me. For example, an important article in which Guido and Raissa Calza discuss their excavations in the Campo della Magna Mater was missing from the libraries which I consulted (Memorie dell' Accademia Pontificia di Archeolgia, s. III, 6 (1946), 183 ff.). In some reports vital measurements or observations are not included. For this see my discussion of G. Calza's article on the Sede degli Augustali in my description of the same building (Notizie degli Scavi, VII, 2 (1941), 196 ff.). In Gnomon, XIII (1938) and Bulletino Communale in the 1930's, G. Calza wrote small generalized accounts of Ostia to arouse interest in the site among the learned while also directing propaganda to the general public in L'Arte and Le Arti for Mussolini's Universal Exposition. These together with the "News from Rome" by A.W. van Buren provide a few minor points (American

Journal of Archaeology, XXXIV--XLVI (1930--42)). Herbert Bloch studied the brick-stamps in the Casa dei Triclini, the Caserma dei Vigili and the Serapeo (Bulletino Communale, LXV (1937), 39 ff. and AJA, LXIII (1959), 225 ff.). Also numerous reviews of R. Meiggs Roman Ostia have produced a few new interpretations (Herbert Bloch, Gnomon, XXXVII (1965), 192 ff.; Maria Squarciapino, Archeolgia Classica, XII (1960), 251 ff.; G. Becatti, Journal of Roman Studies, LI (1961), 199 ff.). Maria Floriani Squarciapino's work on I Culti Orientali ad Ostia (1962) has been followed by Duncan Fishwick's articles on the hastiferi and the cannophori (JRS, LVII (1967), 142 ff.; Transactions of the American Philological Society, XCVII (1966), 193 ff.). These all help the study of the collegia connected to Magna Mater, Bellona and Atthis. Raissa Calza in Ostia (Rome, 1965) often provides the only general information about a site.

Notizie degli Scavi reports on earlier excavations in the Aula di Marte e Venere, the Caserma dei Vigili, la così detta Basilica, the "Curia", and the Mitreo presso Porta Romana. The Tempio dei Fabri Navales is mentioned briefly in Calza's study of the Christian basilica nearby (Rendiconti, Atti della Pontificia Accademia, XVI--XVIII (1940--41)). L'Orange looks glancingly at the Terme del Filosofo and its temple during his study of Plotinus heads in Ostia (Cahiers Archéologiques, V (1951), 14 ff. and Byzantion, XXV--XXVII (1955--57), 473 ff.).

Scavi di Ostia, I, divides the sites into their various

building phases and discusses building techniques. Its scale map often gives the only information on the dimensions and construction of a site. G. Becatti in Scavi di Ostia, II, I Mitrei, examines the Tempio Collegiale, I, x, 4, the Mitreo della Porta Romana, and the Mitreo della Planta Pedis. In Scavi di Ostia, IV, I Mosaici e Pavimenti, G. Becatti publishes the great majority of mosaics from the sites under discussion and gives a short resumé of the sites, themselves.

On collegia in general, J.P. Waltzing's Etude historique sur les corporations professionelles chez les Romains (1895) remains an indispensable guide. A few other books assist with the commercial life of the Empire (Fritz M. Heichelheim, An Ancient Economic History, III (1970)). Richard Duncan-Jones lists the prices of dedications made by members of collegia ("An Epigraphic Survey of Costs in Roman Italy," Papers of the British School in Rome, XXXIII, New Series XX (1965)). Various scattered articles of little application to this study deal with collegia; the majority appeared before 1940. Neither do legalistic studies offer much (de Robertis, Il diritto associativo Romano (1938)). Although certain men such as E.M. Stajerman are now working in the field of collegia, Russell Meiggs in Roman Ostia still gives the best general study available for the activities of the collegia in Ostia.

Types of Collegia Seats

There are two main types of meeting places for collegia

in Ostia and variations on them arising from different reasons. The first consists of a temple enclosed within a walled courtyard and usually built against the rear wall. The approach is frontal and the entire building plan based on axiality. The courtyard has a covered portico surrounding it and a fountain located somewhere within it. Access to the courtyard is by steps from the street and usually through a corridor. The temple sits on a fairly high podium which is reached by frontal steps. There is a pronaos followed by a simple cella of modest size. Underneath these lies the basement which may simply be packed with earth in the old manner of construction or contain one or two rooms accessible from the outside. This basement may be used in a number of ways which will be discussed in the later sections, but which included that of treasury. This basic plan is subject to alterations due to space available and the resources of the builders. The size varies greatly.

The second form of meeting place is usually larger. The basic plan still depends on a courtyard with portico, but more closely resembles the domus of a rich citizen. Access is by a large front portal opening either directly to the courtyard or through a corridor to it. Many rooms open off the sides of the portico, and at the back of the courtyard is a large room approached through pillars. This room has either a podium or an apse at the rear to hold the statues of the imperial house, patrons and gods. This has commonly been called a tablinum and

housed the cult of the collegium in place of the temple of Type A. Again the land available and the resources of the group determined the size.

Beside these types, there are several with a loose connection between the temple and the meeting place. The presence of a large sacred enclosure in the Campo della Magna Mater or restricted space for the Hall and Temple of the Mensores wrought changes in the floor plan. In addition, a change in religion--Mithraism--altered existing arrangements for meeting places to allow for the centre of cult worship.

The meeting place tries to provide space for both business and pleasure. Shops on the street brought in revenue for the corporate arca and gave privacy to the meeting place behind it. The amenities such as fountains, wells, and latrines can be seen in situ along with fragments of the roof--a shelter from rain and sun. Certain furniture and other perishables are listed in inscriptions. Ornamentation in marble, stucco and mosaic was common, but its richness depended on the wealth of the collegium and its patrons. Festivals, elections, and other activities were all housed appropriately.

The collegia flourished in the second and early third centuries A.D. when most of their buildings were erected or modified. The late Roman period brought poverty to the collegia and a decline to these sites which were either abandoned or turned to other uses.

TEMPIO COLLEGIALE: REGIO V, xi, 1

Plan 1

Location

This site which follows the pattern for Type A is situated on the south side of the Decumanus Maximus. On the other side of the Decumanus to the east are the Theatre and a nymphaeum while a series of shops sit behind a Hadrianic portico directly opposite the Tempio Collegiale. To the west across the Via degli Augustali are some shops and a side entrance to the Sede degli Augustali.

At the time of Hadrian, the Caseggiato del Temistocle, which has a common wall with the Magazzino Annonario (Regio V, xi, 5) to the east, was erected in alignment with the Via del Sabazeo which lies to the east of the intervening horrea. However, it is not aligned with the Decumanus Maximus. The type of opus mixtum in the walls dates this building to the reign of Hadrian.[1]

The stores to the east of the Tempio Collegiale are separated from the site by a double wall, have no communication with it, and do not share the raised walkway which runs in front of the Tempio Collegiale. Therefore they seem part of the earlier Caseggiato del Temistocle whose territory was reduced by the construction of the Tempio Collegiale on the northwest corner.

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[1]Becatti in Scavi di Ostia, I (1953), p. 236.

The rear of the Tempio Collegiale has a buffer wall with the Caseggiato del Temistocle, which prevented the spread of fires. The small projection of this wall (depth ·75 m.) toward the south which corresponds to the apse of the temple makes it contemporary with the Tempio Collegiale. The use for this back area of the Tempio Collegiale remains obscure due to the difficulty of access and a possible wall across the western end. In addition, the remains of an earlier wall within this area at the western projection of the buffer wall still stands above the surface. This earlier wall and a threshold which are aligned with the shops to the south provide proof that the Caseggiato del Temistocle extended into the area where the Tempio Collegiale now stands. However, the exact plan of this sector of the Caseggiato is uncertain.

The Tempio Collegiale opens directly on the Decumanus Maximus. The front wall aligns with the Decumanus Maximus, but the Tempio Collegiale, itself, fits into what remains of the Caseggiato del Temistocle. Therefore the east-west walls of the Tempio Collegiale are not parallel with each other. Although the buffer wall at the rear inclines quite obliquely to the Decumanus Maximus, the rear wall of the sacred enclosure, the front of the podium and the line of the brick piers become progressively more parallel with the Decumanus. Becatti attributes this adjustment of the floor plan to the desire for regularity along the Decumanus Maximus where architects had created a

master plan for development.[2] The side walls of the sacred enclosure remain parallel until the eastern wall bends toward the west to follow the western wall of the store to the east. However, because of excellent planning, the irregularities of the ground plan produce an impression of regularity.

Dating

The Tempio Collegiale, itself, is of a later date than the Caseggiato del Temistocle since it is built over part of it and does not use opus mixtum. The style of construction is of the late Antonine period although no brick stamps give an exact date. The horizontal layers of gray mortar between the regular courses of brick are concave.[3] The brick, itself, is yellowish-red with some variation in the colour of the brick. There is an occasional red line which looks like a course of bipedales.[4] Bessales, broken diagonally are used on corners and elsewhere. Bipedales floor niches, create the arch over the entrance to the inner chamber in the basement of the temple, and provide the two relieving arches in the Tempio Collegiale. The brick and mortar courses are still laid with care, but the mortar is becoming quite noticeable. However, the bricks have not yet

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[2]G. Becatti in Scavi di Ostia, I (1953), p. 149.

[3]G. Lugli, La Tecnica Edilizia Romana, I (1968), pp. 608-610.

[4]I. Gismondi in Scavi di Ostia, I, p. 205.

achieved the living red of the Severan period. G. Becatti dates the Tempio Collegiale to the time of Commodus[5] and the above stylistic trends bear out this interpretation.

The rest of this section will deal in turn with the raised walkway, the western complex, Rooms one to five in Plan I, the vestibule and courtyard in front of the temple, the side halls, the temple and its basement, and the inscriptional evidence.

The Raised Walkway

On the Decumanus Maximus there is a brick walkway in front of the enclosure and the store (1) to the west of it (width 1.25 m., length 21 m., height above the pavement 1.15 m.). This walkway turns the corner and extends south on the Via degli Augustali as far as, and including, the stairway to the south of Room 1 (width 1 m., length 12 m.). Four stones steps built into this walkway on the northeast end are the only approach that remains; probably a wooden flight of stairs, which has perished, mounted to the southwestern end of the walkway. The top of the walkway is paved with cobblestones and edged by large squared stones whose length lies parallel to the street.

Four entrances open off this walkway. On the north the

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[5]G. Becatti, in Scavi di Ostia, I, p. 237.

main entrance to the sacred enclosure has a white stone threshold which mounts one step to the level of the vestibule (width 3.5 m.). It is off-centre to the vestibule. The shop (1) has two entrances: from the Decumanus Maximus (width 3 m.) and from the Via degli Augustali (width 3.25 m.). To the south of the shop (1) a staircase also exits to the raised walkway. Room 2 lacks an exit on the street, but the hall (3) which exits on to the street has its threshold at the same level as the raised walkway. Probably it had its own wooden steps. It is not possible to discuss the exit of Room 4 to the street because this is not at present excavated.

The Western Complex

This complex adjoining the Tempio Collegiale consists of five rooms. The shop (1) has the two exits mentioned above and one to the next room (2) (east-west 6 m., north-south 7 m.). Room 2 contains the stairwell and has exits to the store (1) and the hall (2). Thus, it provides passage from the hall to the store. It may have been the back apartment of the shop or a room for the custodian of the Tempio Collegiale. The hall (3) has exits to the rooms to north and south (2 and 4), to the Tempio Collegiale enclosure and to the Via degli Augustali. The exit on the street has a front check. The entrance to the Tempio Collegiale had to be protected because the treasury under the podium of the temple was not burglar-proof by itself. This

group of rooms has the shape of a trapezium tapering toward the south.

Rooms 4 and 5 to the south project out beyond the hall (3). Since they contain the only opus mixtum in the Tempio Collegiale they may belong to an earlier building, but do not align with the Caseggiato del Temistocle. The floor is not fully exposed; therefore, the layout is difficult to understand. The debris and earth slope from the exit to the hall (3) down to street level. At this point the walls also decrease in height and disappear. These rooms were probably connected with the water supply. Water was piped into this area because there was a small round opening between Room 4 and the water fountain in the enclosure for a leaden pipe. Perhaps Room 5 which has an exit to Room 4, was a latrine.

This western complex had a second storey since there is a staircase built into Room 2 which exits on to the raised walkway. It was probably rented out for revenue, but may have housed the owner of the store (1) or officials of the collegium. It did not extend over the sacred enclosure.

The Vestibule and Courtyard in Front of the Temple

The vestibule and courtyard in front of the temple are separated by the two brick piers (length 1.25 m., width .75 m., surviving height 2 m.) and two brick pilasters. The vestibule, of which very little remains, is all on one level. It forms an

irregular trapezium of 11.25 m. on the north, 14.0 m. on the south, 8.0 m. on the east and 9.0 m. on the west. The vestibule was roofed,as may be deduced from the position of the brick piers. No drainage system can be observed today.

Part of a plain cornice lying on the ground to the west of the entrance formed part of the decoration of the temple. Another white marble fragment on top of the wall to the east of the entrance has been cut on one end to fit into the masonry of the temple (width 1.5 m., height 1 m.). Since the three sides of this marble fragment have a continuous frieze with architrave mouldings urceus, patera and bucranea, it was most likely the front end of the architrave of the antae of the temple. These are the only substantial pieces left of the decoration of the temple.

To the south, the brick piers divide the courtyard into three parts. Two long halls, on the east and west, continue back on both sides of the temple. The central area of the courtyard between the two halls is axial to the temple. The width of the central area equals that of the steps of the temple which project out into it (7.5 m.). The depth from the piers to the foot of the stairs varies from 6.50 m. on the east to 7.50 m. on the west. The floor of the central area is covered with a creamy-white marble pavement which today extends from around the altar to the area south and east of it. This floor seems to have sagged toward the centre from the east. The altar which stands in the

centre has a concrete core reinforced with tufa blocks and is sheathed in coloured marble slabs. Twelve layers of tufa blocks survive above the projecting base which still retains all its sheathing (1.63 m. square; maximum height 1.95 m.). From the central area of the courtyard twelve steps lead up to the temple.

The Side Halls

To the east of the central area of the courtyard a large section of the marble pavement is intact. A low rim of thin marble stripping runs along the north and west edges of the east hall. The marble slabs of the pavement are at a lower level than the pavement of the central area of the courtyard. This pavement probably ceased in the south at the wall of the podium because there are a few black and white tesserae, probably indicative of a mosaic floor, in the rear of the hall. The stucco of the south wall of the eastern hall is a creamy-white above a red dado. The red dado exists also on the eastern wall. On the eastern wall are three rectangular niches which are floored with bipedales; one of these has the remains of white stucco. They stand high off the floor and penetrate deeply into the wall without projecting on the outer side of the wall. In the south of the east wall is a small apse which projects slightly into the next house. The bottom half is coated with red stucco; in the back of the top half is built, high off the ground, a smaller apse which has a

partially-broken marble slab as a projecting floor. Both the large and the small apse have roofs like bandshells. It probably housed the statue of a patron. Three "treasury" window slits open from the two basement chambers under the podium into the west wall of the hall. The separate construction of the brick pier, that is built into the corner made by the junction of temple steps and podium, is shown by the well-defined break in the brickwork between the pier and the steps and podium.

To the west of the central area of the courtyard there is a slight depression in the ground, but nothing else to prove that the west hall had a floor similar to the east hall. There are no stucco fragments in the southern portion of the hall. On the western wall are four deep niches similar to those in the eastern hall. The northernmost niche has a water basin below it. This apsed water basin is lined with opus signinum; the front of the basin was probably closed off by a marble slab. Near the top at the rear of the apse is an opening through which the leaden water pipe brought water from Room 4. A brick pier similar to that already described in the east hall sits in the angle between the steps and podium. In the east wall are three "treasury" window slits: one from the inner chamber and two from the outer chamber of the basement of the podium. Between the last two slits a door from the west hall leads into the basement. In the south wall are the only two re-

lieving arches that are visible in the walls.

The Temple

The temple is approached frontally by twelve brick steps whose marble sheathing partially survives. Of the upper structure of the temple, itself, nothing survives. The floor of the podium had fallen into the basement below when the vaulting of the basement ceiling collapsed. Recently the floor of the pronaos has been restored by the reconstruction of the cross-vault of the northern chamber of the basement. The heavy cross-vaulting in the north and south chambers of the basement suggest that the superstructure above was heavy. The apse in the south wall of the temple was probably the foundation for a similar apse in the cella; the cella apse perhaps housed the cult statue(s) (depth 1.5 m.). The fairly high podium measures: length: 13.0 m. on the east, 14.25 m. on the west, and width: approximately 9.0 m. on north and south. The marble fragments in the vestibule already described belong to the superstructure of the temple.

The area under the temple is on the same level as the courtyard in front of the temple and the side halls. There is only one door into this basement area. This entrance from the west hall into the southern or main chamber has a threshold with front check. From the main chamber a wide arched opening gives access to the minor northern chamber. On the west wall of the main chamber the door is flanked by two "treasury" window slits;

on the east are two similar slits. They open from the chamber through the thick walls and narrow toward the halls. However, they are not narrow enough to prevent burglary. The apse is in the south wall. The remains of the vaulting in this southern chamber suggests the same heavy vaulting as in the northern chamber, but the vault has not been restored.

The inner or minor chamber on the north is reached only from the major chamber. It has one "treasury" window slit in both the east and west walls. In the western corner of this chamber are many tesserae; perhaps the area has been used as a restoration centre for other sites (length 7.25 m., width 3.5 m.). The vault has been restored with modern concrete, but follows the second century techniques.[6] It is a cross-vault that penetrates a cylindrical vault. Bessales are laid flat against the opus caementicium and then stuccoed over. The vaulting springs from the north and south sides of the chamber at the tenth course of bricks above the floor.

These chambers were probably used for general storage. The arca, itself, needed only one small chamber. The furniture for banquets and meetings, such as wooden benches and tables, could stay there between these activities. The window slits did not allow sufficient light for banquets or meetings to be held there.

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[6] I. Gismondi in Scavi, I, p. 205.

Roofing

The roofing of the Tempio Collegiale is a difficult problem. The temple, itself, stood high above the rest of the enclosure and had an independent roof: this was probably peaked over the main podium with a half-vault for the apse. The brick piers and the side walls of the vestibule were capable of supporting a tiled roof on a light wooden frame. The central area of the courtyard around the altar was not roofed; it was the lightwell for the temple and vestibule.

The two side halls are the difficult question in the Tempio Collegiale. The positioning of the brick piers of the vestibule is not suitable for sustaining a roof over the northern end of the side halls; they are too far away from where the weight of the roof would fall and not aligned with the brick piers inset in the corner of the podium and temple steps. The change from marble to mosaic in the east hall also suggests a change in the floor plan. In the west, the wall of the enclosure becomes thinner from the brick pilaster of the vestibule to the point parallel to the brick pier inset in the corner of the steps and podium of the temple. In addition, the back halls and basement needed some light which they would not receive if the entire length of the side halls were roofed. A light roof could have sloped from the sides of the temple out over the side and rear walls of the southern part of the halls. These walls are quite heavy and the direction of slope is not

interfered with. The roof, if there were one, over the northern part of the halls would more likely slope in the opposite direction from the walls of the enclosure toward the courtyard. Therefore, the brick piers that are inset on the east and west of the steps of the temple perhaps served as supports for these side roofs. Of course, this is merely a hypothesis since there are no remains of the roofing left and the site is overgrown with weeds.

The drainage system is connected with the problem of roofing. No signs of sewers or manholes to drain the enclosure are evident today. This fact combined with the lower level of the side halls, raises questions for which there are no sure answers. The purpose of the lower level may be purely decorative.

Inscriptional Evidence

The only inscription which has been connected with the site is on a portion of an architectural fragment that lies across the road. This fragment consists of two pieces whose ends merge perfectly along the interior break. The two halves were found separately. The first half was found in the area of the four Republican temples and contained the inscription:

.Divo.Pio...../colleg.fa[brum.....] curam.agentibus.
C.Plotio.Ca.... (CIL, XIV, S 4365)

The second half was found in the area of the meeting of the Via Epagathiana with the Decumanus Maximus where many inscriptions were found during excavations in the 1930's of the Domus del

Mosaico del Porto. Somebody in late antiquity or the early middle ages had made a collection of material here for the lime-kilns. This half was not recognized as part of the same inscription as the fragment above until recently when they were joined together and left across the street from the Tempio Collegiale. The second half reads:

[P]ertinaci. Au[g] .....or..heavy erasure/....Salinatore.
Ianuario. L.Faianio. Olympo.mag.Q.Q.lust. XX.....

(CIL, XIV, S 4382)

The inscription as a whole therefore reads:

Divo.Pio.[P]ertinaci Au[g]/colleg. fa[b]r (heavy erasure)/
curam. agentibus.C.Plotio.Ca....Salinatore.Ianuario.L.
Faianio.Olympo.mag.$\bar{Q}$.$\bar{Q}$.lust.XX.....

The joining of the two halves of the inscriptions destroys earlier speculation that the first half formed part of a dedication to Antoninus Pius--possibly connected to the Tempio Collegiale.[7] The second half had been attributed to Septimius Severus by Wickert in his discussion in the Supplement. Although I have not found an inscription with Divus Pius Pertinax Augustus, there are many inscriptions which address Septimius Severus during his lifetime as Pius Pertinax Augustus.[8] No other emperor

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[7]Dante Vaglieri, Ostia (Rome, 1914), p. 89; G. Becatti and G. Calza, Ostia (Rome, 1965), p. 54; R. Meiggs, Roman Ostia (Oxford, 1960), p. 328. Meiggs doubts this identification.

[8]CIL, XIV, 112-14, 2913, 3450, 121, XIV, S 4569, 5330.

of the second and early third century has this arrangement of titles in his name. The lettering of the inscription dates it to this period. Therefore the inscription probably refers to Septimius Severus and was raised to him after his death. The Tempio Collegiale was built in the time of Commodus. Therefore a dedication to the deified Septimius Severus does not fit the building history of the Tempio Collegiale.

In addition, the measurements of the fragment do not correspond to any part of the Tempio Collegiale and are very different from the frieze with bucranea, patera and urceus. Also its strange shape and the roughened area on the left side and top of the face exclude it from the entablature of a temple. It was probably part of a nymphaeum and was clamped into place by lead clamps of which fragments remain in the top of the fragment. It was not connected with the Tempio Collegiale.

Recently Raissa Calza has suggested that the Tempio Collegiale may have been connected to the Sede degli Augustali.[9] This is more likely because it is across the Via degli Augustali from the Sede degli Augustali.

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[9]Raissa Calza, Ostia (Rome, 1965), p. 63.

SEDE DEGLI AUGUSTALI: REGIO V, vii, 2

Plan 2

The Sede degli Augustali was excavated as part of the exploration of buildings along the Decumanus Maximus in 1939.[10] In 1941 Guido and Raissa (de Chirico) Calza gave a report on both the site and the statues found there;[11] at this time Calza gave up his previous thesis that the "Curia" was the seat of the Augustales.[12] Although the Fasti of the Augustales had been found near the "Curia", he preferred to accept the new building on the Decumanus Maximus near the theatre as their seat.[13] No suggestion that both might have been meeting places for the same group was advanced. In 1953, Scavi di Ostia, I, the building was considered by G. Becatti for its general history, by Italo Gismondi for the type of brick work, and H. Bloch for the brick stamps.[14] Next the mosaics were quite fully studied by Becatti who gave a further resumé of

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[10] H. Bloch, in Scavi di Ostia, I, p. 227.

[11] G. Calza, "Edificio degli Augustali," NS, VII, ii (1941), 208 ff., Raissa Calza (de Chirico) "Sculture provinienti dall' edificio degli Augustali," NS (1941), 216 ff. in the following quoted as G. or R. Calza, 1941.

[12] G. Calza, "Esplorazione dell'isola a ovest del Campodoglio," NS (1923), 186.

[13] G. Calza, NS (1941), 298.

[14] Scavi di Ostia, I: G. Becatti, pp. 143, H. Gismondi, 204, Bloch, 227.

the site.[15] However, certain aspects of the site need further investigation. The measurements that were taken were not sufficient, some of the conclusions reached may need re-evaluation and certain observations from inspection of the site will help round out the picture. In addition, the Sede degli Augustali should be studied in connection with the buildings associated with the Augustales.

Dating

However, the site needs a complete description first. A rich *domus* of the late Republic, the Domus dei Capitelli di Stucco, V, vii, 4, occupied the *insula* and in the first century A.D., expanded toward the western section of the *insula*. Of this *domus* only the southern half remains; the area under the Sede degli Augustali, which has not been fully explored, is still a mystery. The exact building history of the *insula* from this time is difficult to unravel. The *tabernae* on the *Decumanus Maximus* predated the Sede degli Augustali as the double wall between them and the blocked windows and doors of the *tabernae* show. Almost contemporaneously with the construction of the Sede degli Augustali, a *fullonica* arose on the corner of the Via degli Augustali and the Via della Fortuna Annonaria. Later a house was built on the corner of the latter street and the Via del Mitreo dei Serpenti.

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[15] G. Becatti, *Mosaici e Pavimenti Marmorei*, *Scavi di Ostia*, IV, pp. 221--223.

The Sede degli Augustali and the tabernae to the north of it contain many brick-stamps of 125 A.D. These are explained by Calza as bricks produced in a previous building: a brick factory, on the site.[16] These brick-stamps are not discussed by Bloch. Actually the great Hadrianic building boom of 123--27 A.D. called for the production of an enormous number of bricks. These were not all used and, as a result, were stockpiled for future use. The older the brick the more valuable it was since this was the only test the Romans had for the ability of bricks to resist weathering. When the Augustales decided to build a new meeting place, they bought the best bricks available from this earlier period and probably also used the bricks from an earlier building on the site. While Herbert Bloch in his study of the Serapeo has suggested that bricks of 123--25 A.D. probably all went into the buildings of 126--28 A.D.--due to the exhaustion of the earlier brick supplies--, this need not necessarily apply to the Sede degli Augustali.[17] Calza records that only bricks of 125 A.D. were found; this may prove the preservation of brick supplies from the end of the brick production boom to the time of this later construction.

The real difficulty arises with the dated bricks-stamps of a later period. Stamps after 125 A.D. were the exception, rather than the rule; thus, later construction must depend on

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[16]Calza, 1941, p. 202.

[17]Herbert Bloch, "The Serapeum of Ostia and the Brick-stamps of 123 A.D.," AJA, 63 (1959), 238.

fewer guides to dating. Moreover, as in this case, the stamps can only be dated to about a twenty to thirty year period. When the stamp is linked to a known figure in Roman history, it may be tied to the period when he was active, but not, for example, to a consular date. Calza records two later brick-stamps: 1203 of Julius Apollinaris c. 130--50 A.D. and 1146 of Flavius Aper (2) who was cos. II in 176 A.D. and whose brick-stamps therefore date from the middle of the reign of Antoninus Pius. The information is confusing. Bloch places these stamps within the Sede degli Augustali itself; Calza finds these brick-stamps in the tabernae, which he dates to the time of Hadrian.[18] Probably Bloch has found the same brick-stamp 1203 in the southwest niche of the apse,[19] during the excavations, or after Calza wrote his report. Thus Becatti calls the shops Hadrianic but places them in the reign of Antoninus Pius in his chronological list.[20] Lugli advances the same date for the construction of the Sede degli Augustali as Becatti--that of Marcus Aurelius.[21] In reality, the period of construction for the latter extends from the middle of the reign of Antoninus Pius to the beginning of the reign of Marcus Aurelius. This

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[18]Calza, 1941, pp. 202--3.

[19]Bloch, in Scavi, I, p. 227.

[20]Becatti, in Scavi, I, pp. 143--44, 237.

[21]Lugli, p. 611.

explains the difference in the accounts of the various authors.

In addition, the building techniques place the Sede degli Augustali at mid-century. For example, Gismondi quotes the use of the half bessalis--slightly-curved--which prevented rigidly straight rows of bricks.[22] The Antonine building techniques displayed in this building are easily distinguished from the later third or early fourth century additions. The major feature is the change from opus latericium to opus vittatum. Most of the sculpture, the mosaics, and the apse at the rear of the tablinum date to the later period. Also the courtyard and the ends of the corridors of the portico were closed off to create a number of new rooms. The funeral slabs used as window sills in this phase[23] reveal the indiscriminate re-use of marble from any source in a declining city.

The layout of the Sede degli Augustali will be described in the following order quoting the individual rooms by the designation in plan 2: the northern tabernae (a--e), the eastern tabernae (2--8), the front entrance and vestibule (1 and 23), the portico (24), the courtyard (25), the southeast block (9--11), the tablinum (12), the west block (13--22) and the outside walls to west and south. Then the evidence for the identification of the Sede degli Augustali will be dealt with briefly.

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[22]Gismondi, in Scavi, I, p. 204.

[23]G. Calza, 1941, p. 206.

The Northern Tabernae

In addition to the new tabernae along the Via degli Augustali (2--8), the Augustales left some tabernae standing on the Decumanus Maximus (a--e). The northern tabernae form an irregular trapezium with base parallel to the Decumanus and the south wall inclining northward and tapering toward the Decumanus in the north. At one time they occupied the entire north face of the area as is proven by remains of walls in the northeast shop (2) and the irregular shape of the second shop (3) on the Via degli Augustali. Their windows and doors to the south were bricked off by the new wall that marked the perimeter of the Sede degli Augustali to the north. These shops have floors of bipedales with traces of mosaic in large white tesserae.[24] The upper storey was reached by a staircase beside the entrance to the Sede degli Augustali (e). During the years since the excavation much of the smaller evidence has disappeared. However, the shops still preserve their thresholds with grooves for the doors.

These tabernae do not communicate with each other, and their only exit is via the Decumanus. The shop (c) next to the stairs in the northeast has an exit to a long narrow corridor (d) which gives on to a subscalare (e) and over a threshold to the Decumanus. The subscalare (e) once had two exits to (d) but

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[24]Calza, 1941, p. 196.

one was blocked off. This area was also accessible from the entrance to the Sede degli Augustali (1). It perhaps housed a latrine or a vat in which to leave urine for the *fullones*.

The Eastern *Tabernae*

The new shops (2--6) on the Via degli Augustali communicate with each other and share a common wall with the Sede degli Augustali. These *tabernae* all exit on the Via degli Augustali and *tabernae* (2) has also an entrance from the Decumanus. After these *tabernae* is a hallway with doorways to the Via degli Augustali, room (8a) and to the southeast end of the portico of the Sede degli Augustali. It has a low threshold on the street. The last room on the southeast (8) has gone through a number of phases. It has exits to the hall (7), the Via degli Augustali, and to the Sede degli Augustali, itself,--up one step. There is also a small doorway to the *subscalare*. There are the remnants of two walls: the earliest divided the area (8) almost evenly; the second created only a minor room (8a) in the northern section of (8). The *subscalare* probably housed a latrine. On the extreme south is the staircase to the second storey; this staircase survives to the second storey and has a low arch of *bipedales* for a lintel.

Main Entrance and Vestibule

On the Decumanus, a wider entry flanked by two broken marble columns of grey-rose portasanta on travertine bases opens on a long corridor of approximately 10 metres. Two steps of travertine lead to the vestibule (7.75 by 8.5 m.). This is a guarantee of the privacy that the members have sought. The whole construction behind two rows of shops on the busy streets suggests an eye for both quiet and revenue opportunites for the collegium. This off-centre access to the east portico through the vestibule is a successful variation from the usual frontal entry directly facing the tablinum and opening on to the centre of the portico opposite to the tablinum.

Portico

The vestibule creates a slight discontinuity to the interior portico on the northeast and its southwest corner protrudes slightly into the courtyard. The portico, itself, surrounds the courtyard on four sides with brick piers (.90 by .60 m.).[25] This portico (25 by 25.75 m.), like the vestibule, is longer north-south than east-west and is oriented to the Via degli Augustali, rather than the Via dei Sette Serpenti. This makes the block of rooms opening off the portico to the west an irregular trapezium with a straight base on the Via dei Sette

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[25]G. Calza, 1941, p. 198.

Serpenti and a common wall with the portico tapering toward the northwest. The eastern corridor of the portico is wider than that to the west which runs the length of the building (East: 6 by 21.5 m.; West: 3.25 by 25.75 m.). The former ran slightly south beyond the limits of the portico before alterations of the late third century created two rooms there with no exit to the portico. In the eastern corridor, which became a room when the south end was blocked off and the brick piers walled up--first to provide windows and then completely blocked--, are fragments of pottery which might suggest the use of this area as a dining room for the college. This is a tempting conclusion since the other rooms are too small to seat a banquet of a large group like the Augustales. The western corridor was also blocked off to the north as is shown by the continuation of the marble sheathing of the walls between the joint of the corridor wall with the new brick partition. These changes took place in the late third or early fourth century along with other major structural additions. In this corridor are the remains of a plain white mosaic with a black band along the sides which has been only partially exposed to view.

Courtyard

The central courtyard (277.16 square metres)[26] which is

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[26]G. Calza, 1941, p. 198.

not quite a regular rectangle, focuses on the tablinum rather than on the portico which explains the difference in width of the east and west corridors. The midpoint of the apse which was added in the late third century at the rear of the tablinum aligns with the centre of the large basin in the courtyard. The basin is of brick contemporary with the first phase but the reclining nymph that was found in situ blocking the drainage is of late workmanship from a local shop.[27] The urn on which she reclined formed the spout for the fountain. The basin drained into the main sewer of the house. Other water was provided by a well in the extreme southwest of the courtyard. The basin was sheathed in marble which has now largely disappeared and survives almost to its ancient height although the interior is filled with debris (Exterior: height .77 m.; interior: height 1.03 m.: length 9.88 m., width .35 m.). The ends are sharply concave.

One statue still stands in the east side of the courtyard. This second century torso lacks the left hand, feet and head. The head would have fit into the large neck cavity.

However, this statue is not described in either report on the Sede degli Augustali by R. and G. Calza. It was probably either discovered after the report or comes from a building nearby, but is attributed to this site. Yet, eight

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[27]R. Calza, 1941, pp. 244--45.

statues were found piled together in a corner of the portico, a little above the level to which the portico was excavated.[28] They stood either on bases in the courtyard or in the tablinum. These included statues of a Sevir Augustalis, Livius Chryseros, Sabina as Venus Genetrix, a member of the imperial family as Pudicitia, two nearly-identical headless statues of priests with veiled hands, an excellent torso of Diana based on a second century Hellenistic original, and two portrait heads--one of Republican date and the other of the third century.[29] Of these, copies of Sabina and Pudicitia are now in the apse: Sabina to the west and Pudicitia to the east.

The Southeast Block

The rooms to the south and west of the portico must now be examined briefly. To the east of the tablinum are four rooms of which the one on the Via degli Augustali has been discussed along with the shops on the same street. The next two rooms (9 and 10) came into existence when the Augustales built a wall in opus vittatum of brick and tufa blocks across the southern end of the portico. This area is divided in two by a wall of which one part sprang from between the relieving arches of the southern wall and the other from the new north wall incorporating the

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[28]G. Calza, 1941, pp. 203--5; Scavi di Ostia, I, table XV.

[29]G. Calza, 1941, pp. 204--5; R. Calza, 1941, pp. 218--45.

brick pier which formerly marked the end of the portico. The two sections are separated by a doorway a little to the south of the brick pier (width 1.25 m.) whose marble threshold still carries on its northern end the socket for the doortap. Further, a wide band of white marble slabs in the pavement separates the north and south halves of these rooms. The north is decorated in opus sectile with slabs of grey, cream and white marble while the south contains mosaics of a geometric pattern in polychrome tesserae. The presence of the braiding used as a border is an indication of the lateness of the mosaic.[30] However, these two mosaics have been removed and are probably undergoing repairs (Each: 3 by 3.50 m.). These rooms measure 3.00 by 6.75 m. each and were stuccoed as the fragment of backing for stucco in the northeast corner of the east room demonstrates. The west exit from Room 10 does not line up with the door to room 9 and the exit from Room 9. There is no direct access from the portico.

The room to the east of the tablinum has three exits: to the east, to the portico on the north and to the tablinum on the west. The door way to the tablinum and the rear wall preserve traces of stucco of a creamy colour but no design is distinguishable. The floor has a mosaic with a border of black and white around a pattern of white octagons which are

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[30] G. Becatti, Scavi di Ostia, IV, pp. 221--22, table LXI G. Calza, 1941, p. 200.

outlined in black, and contain black and red rhombuses with crosses (4.50 by 2.50 m.).[31] The gradation of colour observed by Becatti is hard to see.

Tablinum

This room has been set back from the portico 2.5 metres to allow a side exit from the tablinum. This exit was later walled up when the apse was added and the two doors to east and west off the tablinum adjacent to the apse were knocked out of the wall. The entrance to the eastern room off the tablinum is not aligned with the other eastern doorways.

The tablinum has gone through two major phases. At first it was a rectangular room which shared the common southern perimeter wall of the Sede degli Augustali with the other southern rooms (8.5 by 6.5 m.). There was a minor exit to the northeast, but the main approach was from the portico through two columns of grey granite on marble bases still preserved to a great height and standing on the marble threshold.

Although G. Calza states that the pavement is missing, I have observed part of a mosaic floor in a geometric pattern similar to one in the Terme del Foro.[32] The section of the mosaic from which I cleared the sand (1.17 by 1.09 m.) lies at the

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[31]Becatti, Scavi di Ostia, IV, p. 222 and G. Calza, 1941, p. 200.

[32]Becatti, Scavi di Ostia, IV, p. 24, table L.

south end of the rectangle just below the step up to the apse. A narrow black border marks the edge of the design wich is of black tesserae on a white background. Four black figures, each like a double-headed axe with its ends curved up, join their inner edges to form a white circle inside. The two southern tips curve to touch the black border. The other six outer tips link up with the same design to the east, west, and north. This disproves Calza's contention that the floor probably consisted of marble.[33]

In the second period the back wall was knocked out to allow the construction of a large apse which extends the width of the tablinum (Depth: 5 m.). The use of opus vittatum here dates the apse to the late third or early fourth century. Here was found the statue of the Pontifex Maximus which will be described below (See p. 42).

It is approached by a broad marble threshold that is one step above the tablinum floor. The two semi-circular niches stand high off the floor to the rear of the apse but nothing has been left there and they do not survive to a sufficient height to determine their original height. Nothing remains of the pavement. The statues of Sabina and Pudicitia have been placed on brick piers to either side of the apse.

During this reconstruction, the walls of the tablinum

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[33]G. Calza, 1941, p. 198.

and the apse were covered in polychrome slabs of marble of which survive fragments on the west of the tablinum (Length, 3.55 m.: height, 1.42 m.) and the east of the apse (Length, 1.77 m.: height 1.38 m.).

The West Block

The room (13) to the west of the tablinum opens on the portico and has a door on the south into the tablinum itself (3.25 by 6.5 m.). However, it has no direct access to the complex to the west. The stucco on the south wall has left some trace of the design: a red medallion in the centre with orange (faded red?) stripes framing cream rectangles. This is a cheaper imitation of the marbled walls in the tablinum. The mosaic here has the standard black and white geometric patterns: four-winged pinwheels end to end with swastikas in the intervening spaces. However, in the centre is a square medallion in white with two pink amorini in flight who hold a crown of leaves tied with a ribbon and ornamented with a jewel in front. In Roman art this scene perhaps represents the apotheosis of an emperor in Roman art;[34] it may help to identify the building further as the Sede degli Augustali. However, this is the sole example of this motif in Ostia.

The other rooms in the west form three groups. The southern group of five rooms (14--18) open into each other and

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[34]G. Calza, 1941, p. 201. G. Becatti, Scavi di Ostia, IV, p. 223, table XLII, CC, CCXVIII.

have two doors on the extreme south and west to the portico. Here fragments of stucco prove that both these rooms and the interior wall of the portico were stuccoed, but no design is visible. The entry on the south has a slightly-curved lintel of bipedales up-ended. Perhaps the other doorways had the same construction. The two rooms behind it are in a ruinous condition. In the southwest corner is a larger room (5.00 by 5.75 m.) with a mosaic of white squares separated by black bands which had a white braided motif. In the squares were various designs, including the usual geometric shapes and kantharoi, well-laid but arranged without a strict plan.[35] A white marble base-board is still preserved in situ on the north wall. The hole in the base of the south wall, like those in other rooms, is probably a modern drainage device to protect the mosaics.

Neither stucco nor pavement remains in the next two rooms to the north. However, both contain the segmented and rectangular hollow pipes of a hypocaust system and recesses in the walls to the height that the walls now survive. However, these pipes have been filled with mortar. This suggests that in the first phase of building the rooms were heated and then the reason for heating them disappeared. As the third room from the south (18) can only be reached from the second (17), it may well have been the private apartment of an official of the collegium who

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[35]G. Calza, 1941, pp. 201--2. G. Becatti, Scavi, IV, p. 223, table LXIII.

had to live on the premises.

The next minor apartment of two rooms (19--20) holds nothing of interest.

The location of a latrine for the building is difficult. One possibility is the subscalare under the southeast stairs. Another is the area under the northwest stairs; however, this lacked any access except two holes for pipes which entered from the portico and seems to have been lined with opus signinum during antiquity. This subscalare was probably a storage tank. The one room (21) to the south of this last area has an entrance on the portico and a window. There is no proof that it was a latrine and the ruins of the stairs in this sector make identification difficult. G. Calza does not deal with this problem in his report.

The northwest stairs which rise from the portico toward the west and then turn south imply a second storey over these rooms.[36] This second storey probably had windows opening on the portico.

Outer Walls and Roofing

The outer west wall is thicker than the other perimeter walls to support the above second floor. At one point there was a door or window at the bend of the stairs, but this was bricked-up--probably during the reconstruction of the house to the west

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[36] G. Calza, 1941, p. 198.

in the Severan period. Also a second wall built up against the perimeter wall and the wall of the shop to the north was added by the same people.[37] Since the window-door was partially behind the new wall, it had to be bricked up at the same time. The wall belongs to the next house since north and south ends of the two coincide. The street had been made into a private hall. The additions are not later than Severan because of the use of good yellowish-red opus latericium.

In the Domus dei Capitelli di Stucco the expansion of the Sede degli Augustali caused a restriction in area. After the preliminary loss of the northern half of its territory, the owners built a new approach to the second storey whose outline is clearly visible in the back wall of the Sede to the west of the apse. The apse rendered this staircase useless in its upper portion and the whole stairwell was blocked off. No other major structural changes occurred in the Sede degli Augustali.

G. Calza has reconstructed an elaborate roofing for the Sede degli Augustali. The shops had a separate peaked roof over their second floor which stood above the neighbouring roof of the Sede degli Augustali. Over the north and east portico the roof sloped down from the perimeter wall to the arches over the brick piers. In the west the roof peaked at a point above the walls of the west rooms and from the peak sloped down respec-

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[37] G. Becatti, in Scavi, I, pp. 236--7. I. Gismondi, in Scavi, I, map of the Severan period.

tively to the road and the courtyard. The south end had a roof that peaked at the midpoint of the south rooms. Over the tablinum was a cross-vault elevated above the rest of the roof which perhaps had a window looking out on the courtyard. The apse was covered by a semispherical roof which projected from below the eaves of the cross-vault of the tablinum.[38] The reconstruction perhaps underestimates the height of the second storey on the west.

This completes the physical description of the site. The more extended consideration of its ties with the Augustales will be discussed later. However, the building is an excellent example of a public building connected with an important cult, but giving privacy to its members.

Inscriptional and Other Evidence which Identifies the Sede degli Augustali

The statues found in the courtyard of the Sede degli Augustali imply the presence of the imperial cult. One statue of the imperial family, Sabina, attests to the activities of the cult in the second century. The veiled hands of two identical statues suggest that honorary statues have been raised to two men who are acting as priests: probably Seviri Augustales. However, the most significant discovery is the white marble

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[38] G. Calza, 1941, p. 210.

statue of A. Livius Chryseros. The technique is that of a local workshop of the late third century. On the base of the statue is an inscription which reads:

> A. Livio Chryseroti Seviro Aug(ustali) Quinq(uennali)/ Agathangelus lib(ertus) Sevir Aug(ustalis)/Quinquenn(alis) patrono dignissimo.[39]

Neither this inscription nor other inscriptional references to Agathangelus and Chryseros help to date this dedication precisely. However, a _cippus_ to Agathangelus is _in situ_ in the Aula di Marte e Venere nearby. The Aula di Marte e Venere may have had connections with the imperial cult since a sculpture of Commodus and Crispina as Mars and Venus was also found there.[40] The inscription above does definitely indicate that there was an imperial cult in the Sede degli Augustali when it is combined with the other evidence.

In addition in the apse of the _tablinum_, the excavators found the statue of a Pontifex Maximus of the late third or early fourth century A.D. which probably always stood in the apse. Raissa Calza has most recently identified the statue as a portrait of Maxentius who highly honoured Ostia and who may have embellished the Sede degli Augustali.[41]

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[39] R. Calza (de Chirico), 1941, p. 216.

[40] G. Moretti, "Ostia, trovamenti nel gruppo di rovine tra gli Horrea e Decumanu", _NS_ (1920), 61-63. This identification has been disputed.

[41] R. Calza, _Ostia_ (1965), p. 63.

The statue of Pudicitia, which was found in the courtyard, has been attributed to Fausta, the sister of Maxentius, and wife of Constantine, by Raissa Calza. She probably continued her brother's support of the pagan priesthoods, including the Seviri Augustales of Ostia.[42]

As further proof that this is the seat of the Augustales, G. Calza cites three fragmentary inscriptions to Seviri Augustales which came from east of the apse, the area of Via degli Augustali, and a nearby horrea.[43] Of these I would admit as evidence only the inscription found east of the apse. The other two inscriptions, which are on marble slabs, are of dubious value because of the extreme mobility of marble slabs in late Antiquity.

G. Calza also lists a number of funerary inscriptions;[44] they are on marble slabs that have been brought into the Sede degli Augustali for repairs to the building. These inscriptions tell us nothing about the identity of the building, as G. Calza, himself, states.

The lead pipe of Sextus Valerius Zozimos, found while removing earth from the site,[45] might have been useful for a terminus antequam for the Sede degli Augustali; however,

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[42]Raissa Calza, "Statua, iconica femminile de Ostia", Bolletino d'Arte, IV, 35 (1950), pp. 205--6.

[43]G. Calza, 1941, p. 205.

[44]G. Calza, 1941, p. 206.

[45]G. Calza, 1941, p. 207.

Sextus Valerius Zozimus has not been identified with a historic personality. None of his other pipes includes the name of a dateable person either.[46] Thus this lead pipe gives no information of dating at all.

When all the evidence is put together, the Sede degli Augustali is identified as a seat of the Augustales from 150--165 A.D. to late Antiquity.

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[46]CIL, XIV, 1S 5309, 7 and 33.

MEETING PLACES OF COLLEGIA: TYPE A

Plan 3

In this chapter, I will discuss the meeting places of collegia which resemble the Tempio Collegiale, V, xi, 1. Each site will receive a briefer report than that on the Tempio Collegiale, V, xi, 1; however, differences between these sites and Tempio Collegiale, V, xi, 1, will be examined carefully.

Tempio Collegiale: Regio I, x, 4

When the Tempio Rotondo was erected in the reign of Alexander Severus, the whole area around it was also renovated. The Tempio Collegiale has opus latericium of the same type as the Tempio Rotondo: thin well-laid courses of reddish brick between fairly thick mortar.[47] Earlier buildings in the area have left a wall of opus mixtum as the base for the right wall of the temple podium and the remains of a second century thermae in the temple courtyard.[48] The Tempio Collegiale borders on a house to the north and three streets: the Via del Pomerio, the Via del Tempio Rotondo, and the Vico del Tempio Rotondo (or del Pino). The southwest corner has been cut back to allow the flow of traffic northward on the Via del

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[47] G. Becatti, Scavi di Ostia: II: I Mitrei, p. 21.

[48] G. Becatti, I Mitrei, pp. 22--27.

Pomerio.

The Tempio Collegiale, I, x, 4, has the smallest area of the Type A group (approximately 416 square metres.). Thus it is much smaller than the Tempio Collegiale, V, xi, 1. The two tabernae flank the entrance hallway on the Via del Pomerio and have exits to the Via del Pomerio, the hallway and the portico of the Tempio Collegiale.

The interior of the Tempio Collegiale has a full courtyard surrounded by brick piers and low thresholds. The portico is built around three sides of the courtyard and must have been roofed. There are two entrances: by the main hallway from the Via del Pomerio and by a side door to a room off the north portico. This room has an exit to the Vico del Tempio Rotondo which at an earlier time was blocked off; the earlier wall across the room has left no traces above the ground. The lateral sides of the portico continue back on both sides of the podium. On the south are two rooms and a subscalare. On the north, there is a room that has two windows: one gives light to the basement chamber of the podium and another receives light from the stairs to the east. There is an entrance from here to the subscalare, which has a drainage pipe in the wall of the podium. This drainage pipe presumably connected the upstairs with the sewer system. The subscalare was a latrine.

The axiality of the hallway, portico and courtyard suggest the regular Type A approach to the frontal steps of the

temple; however, these frontal steps were never built.[49] Instead, steps built against the rear perimeter wall lead up toward the podium from the sides; yet, these steps were part of the original plan and led to a second storey over the lateral sides of the portico. The portico's thick walls and brick piers supported this second storey. The flatness of the supporting arch of the southern stairs suggests a landing at which point the stairs turned west. The northern stairs did not go up to the podium since any door would have had to pass through the drainage pipe. These stairs have exits on the Via del Tempio Rotondo and Vico del Tempio Rotondo. The southern steps may have later been adapted as an approach to the podium, but this is only speculation.[50] On the other hand, the podium itself has the walls for a heavy cella, but the originally-planned heavy buttressing was never completed. In its place there is a buttressing that springs from higher in the walls but supports the same height of podium. The result is a higher basement ceiling, but a lighter cross-vault that is incapable of supporting a heavy cella. If there were any construction above this vaulting, it was probably a light (wooden?) structure.

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[49] G. Becatti, I Mitrei, p. 27.

[50] G. Becatti, I Mitrei, p. 27: Becatti's arguments lack clarity.

The podium, however, never supported a cella. The collegium cheaply converted their half-finished temple into a Mithraeum; they gained the privacy required for a mystery cult while sacrificing the axiality of the traditional Type A meeting place. The pronaos was finished off with a western wall in opus vittatum. The entrance to the basement corridor of the pronaos opens in the northern end. In the eastern wall of this corridor is the door to the basement chamber. Three steps descend to the basement Mithraeum where there is a brick bench along the south wall and where the headless statue of a Cautes was found.[51]

Three fragments, two contiguous, of marble cornice which may have been inserted in a pilaster or column were found in the Tempio Collegiale; their inscriptions may identify to which collegium the meeting place belonged. Bloch and Becatti study these inscriptions which read:

.....rius Fructosus, patron. corp. s.....

[te]mpl. et spel. Mt. a solo sua pec.

feci (sic).[52]

"s" might refer to the following collegia: saccarii, scapharii, stuppatores, saburrarii, and saccomarii. However, in a possible

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[51]G. Becatti, I Mitrei, p. 26.

[52]Herbert Bloch, "Ostia, Iscrizione rinvenute tra il 1930 e il 1939", NS, III, 7 (1953), p. 245; G. Becatti, I Mitrei, 26.

album of the st[uppatores], there is a Fructosus se(nior) (CIL, XIV, 257, 1.14). A different Fructosus ([Fru]ctose, CIL, XIV, S p. 614) is inscribed in large letters in a fragment of the latter inscription found in Horrea Epagathiana; he is therefore a patron. The lettering in the album and on the cornice dates to the third century. Thus, the meeting place may belong to the stuppatores. The other collegia above do not list a Fructosus as patron.

This Tempio Collegiale I, x, 4, was deliberately destroyed by fire and looted. It was abandoned until the excavations in 1939.

Terme del Filosofo: Regio V, ii, 6

The Terme del Filosofo, excavated in 1940 and 1951, was restored in 1962--64.[53] In the reign of Alexander Severus, a meeting place of Type A was built for an unknown collegium behind a Trajanic building on Semita dei Cippi and between two domus.[54] A long narrow corridor from the Semita dei Cippi enters the courtyard on the southwest; two porticoes with brick piers lined the north and south sides of the courtyard. Today, little remains of the temple at the east end of the courtyard: the outline of the podium in the bricks of the east wall, the brick

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[53]M.F. Squarciapino, "Ostia Scavi", Bolletino d'Arte (1965), 112.

[54]G. Becatti, in Scavi di Ostia, I, p. 153.

foundations of pronaos and cella and two large stone blocks to mark the end of the temple steps. In the mid-third century, the southern portico was transformed into a meeting hall with benches on the south and west sides and a niche in the rear wall to the east; the intervals between the brick piers were filled in with opus vittatum. At the same time, the temple was razed to the ground and a thermae erected;[55] the caldarium occupies the northern portico. The thermae, which is accessible by stairs from the corridor may have provided revenue and a place for members to bathe before cult ceremonies and banquets. No inscriptions to identify this collegium were discovered in situ; however, two mid-third century portraits of Plotinus, found near the temple and in a basin of the thermae, suggest that the transformed courtyard and hall housed a neo-Platonic group.[56] This rapid conversion from temple to hall resembles that of the Tempio Collegiale, I, x, 4, from temple to Mithraeum; both demonstrate the changing religious spirit of the third century. Perhaps the earlier collegium during the economically-troubled times following Alexander Severus sold out to a neo-Platonic group.

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[55] R. Calza, "Sui ritratti Ostiensi del supposto Plotino". Bolletino d'Arte, IV, 38 (1953), 203; G. Becatti, I Mitrei, p. 28, repudiates his theory in Scavi di Ostia, I, 155.

[56] R. Calza, Bolletino (1953), 28 and G. Becatti, I Mitrei, p. 28.

Tempio dei Fabri Navales: Regio III, ii, 1 and 2

This area, excavated in 1939, has the following history. A commercial building in quasi-reticulatum, erected in 100--55 B.C.,[57] was completely rebuilt under Trajan[58] and extended to the west with walls of opus mixtum. In the reign of Commodus, by purchase or donation, this property passed into the possession of the fabri navales. The interior of the earlier building was razed to the ground and a new complex erected; however, the perimeter walls were retained.

The collegiate meeting place has the same frontal plan as the Tempio Collegiale, I, x, 4; two tabernae flank an entrance hallway which leads to a porticoed courtyard with a temple at the rear. However, the east end of the portico is enlarged to include a vestibule with two brick piers to support the roof. The north and south porticoes have five brick piers set on a low ledge above the courtyard (height of ledge approximately .30 m.) while the east portico has its exit on the courtyard between two fluted marble columns. The courtyard has a manhole in the centre for drainage.

The prostyle temple is approached by six marbled steps on the front. However, the podium, the two side halls and the rear courtyard all stand at a lower level than the front

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[57] G. Lugli, La tecnica edilizia Romana, p. 504; Becatti, in Scavi di Ostia, I, p. 233 and 234.

[58] G. Becatti, in Scavi di Ostia, p. 149.

courtyard (average surviving height of the walls: 2.40 m.). The temple has gone through two building phases. Of the first the foundations of the cella and pronaos survive; in the second phase the podium was heightened and the front steps built in opus vittatum. The basement under the cella was simply packed with earth to support the cella since there is no sign of vaulting; the basement of the pronaos has barrel-vaulting, a "treasury" window slit in the north wall, and an entrance in the south wall which descends from the southern side hall. The latter room was probably used as a treasury.

The eastern entrances to the side halls have been narrowed by walls of opus vittatum; the northern side hall has been converted to three rooms reached from the east and the southern hall has steps down from the front courtyard. The southern hall provides passage to the courtyard behind the temple. The rear courtyard has three brick piers on the north and south sides, which supported the roof of the portico. These piers were joined by two low ledges of opus vittatum along the northwest-southeast line. Along the western wall are the remains of partition walls which divided the western side of the portico. However, the exact layout is confused because the site is overgrown with weeds. The most interesting feature of the rear courtyard is a small shrine built into the centre of the rear wall (height 1.62 m., width 1.02 m., depth .38 m.). It is framed by two brick pilasters and its marble base is very close to the

floor. The apse and bandshell vault of the niche were stuccoed in an unknown colour. This may have housed the statue of a patron. The rear courtyard was probably used for private meetings and banquets of the collegium.

In the late fourth century, the site was only used to store the marble columns of Volusianus, vir clarissimus, who was perhaps P. Volusianus Lampadius--a leader of the last pagan resistance to Christianity in Rome.[59]

A marble slab with a dedication to Hadrian was taken from another site and re-used as part of the marble sheathing of the stairs of the podium.[60] However, other marble fragments help to identify the building. The marble statue base to P. Martius Philippus, still in situ in front of the stairs of the temple, may be completed from an almost identical base (CIL, XIV, 169) to read:

> P. Martio Qui[r(ina)]/Philippo/curatori viae Prae[nesti]-
> nae/aedilicio curuli, v. q. a[b aer]ario, /
> tribuno fabrum nav[alium Port]ens./ plebes corporis
> [fabrum naval]ium/ Ostiens., qui [bus ex s c. coire li]cet,/
> patrono [optim]o/s.p. p.[61]

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[59]H. Bloch, "Iscrizione rinvenute tra il 1930 e il 1939", NS, III, 7 (1953), 272, no. 34; G. Calza, "Una basilica di età Constantiniana scoperta ad Ostia. Atti del Pontificia Accademia, Rendiconti, XVI (1940) 72-30 and "Ancora sulla basilica cristiana di Ostia", Rendiconti, XVIII (1947), 141-46.

[60]H. Bloch, NS (1953), 248, no. 15.

[61]H. Bloch, NS (1953), 267--69, no. 31.

The lettering in both is almost the same. However, in the former inscription (CIL, XIV, 169), the entire collegium dedicates the statue base to Philippus on the birthday of Septimius Severus, April 11, 195 A.D.; on the base in the Tempio dei Fabri Navales, the plebes, alone, dedicate the statue. This base is probably from the reign of Septimius Severus and always stood at the foot of the temple steps. An album which lacks the name of its collegium was found in front of the Tempio dei Fabri Navales; however, the C. Vettius who occurs in this album is found only in the inscriptions of the fabri navales, not in those of other collegia. Therefore, the album pertains to the fabri navales of Ostia and makes this meeting place belong to the fabri navales with more certainty.[62]

The mosaic of a ship in front of the entry hall, reported by Becatti, is no longer visible;[63] it was the symbol of the fabri navales.

Conclusions

The previous descriptions suggest that there are at least four meeting places of Type A in Ostia. They all contain a temple inside a walled enclosure; in three cases, this temple is

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[62] H. Bloch, NS (1953), 282--84, no. 43.

[63] G. Becatti, I Mosaici e Pavimenti, p. 94.

built against the rear wall of the enclosure. The frontal approach to the temple was present in all the original plans, but Tempio Collegiale, I, x, 4, converted the unfinished foundations for the cella and pronaos into a Mithraeum with access from the side and the small temple in Terme del Filosofo, V, ii, 6, only existed for twenty to thirty years. The temples vary in size, but all have the basic foundations for cella and pronaos. Only the temple of Terme del Filosofo, V, ii, 6, had no rooms in the basement of the podium; the rest all had basement rooms with "treasury" window slits.

All the meeting places have a front courtyard with some type of portico; however, the Tempio dei Fabri Navales, III, ii, 2, has an additional courtyard behind the temple--a sign of their great wealth. In addition, all four have side halls along the sides of the temples although Terme del Filosofo, V, ii, 6 only has one to the north. There are usually tabernae attached as a source of revenue. Some section of the complex has a second storey and there is always room for the custodian to live on the premises.

The weed-infested cover that has grown over the excavations in most of the sites makes it difficult to discover either the drainage system or the water-supply. Tempio Collegiale, V, xi, 1, has a water basin and a probable latrine. Tempio Collegiale, I, x, 4, has a latrine and a drainage pipe from a second storey. Tempio dei Fabri Navales has a manhole for the sewer

system in the front courtyard, but no obvious signs of a latrine. One of the tabernae in front may have sold wine since there is a pithos in situ. Terme del Filosofo has a large latrine and drainage system dating from the conversion of the north and west ends of the meeting place into a thermae.

MEETING PLACES OF *COLLEGIA*: TYPE B

Plan 4

The meeting places of Type B will receive the same treatment as the meeting places of Type A in the previous chapter. There will be a brief resumé of the chief points of difference between the Sede degli Augustali and each site and the historical development of the site. Then, conclusions will be drawn about the common characteristics of Type B.

The Caseggiato dei Triclini: Regio I, xii, 1: Plan 4B

The Caseggiato dei Triclini is located on the south side of the Decumanus Maximus and has its west wall against the east portico of the Forum. On the east was a *thermae* and to the south the Terme del Foro was erected around 160 A.D.[64] It is located in the heart of Ostia; an ideal location for the meeting place of the *fabri tignuarii* (*CIL*, XIV, S 4569).

From brick-stamps Herbert Bloch dates the original construction to 119--20 A.D. with repairs and additions under Antoninus Pius and Commodus.[65] The *opus mixtum*, in which the *opus reticulatum* is greatly reduced in area, is of the same Hadrianic

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[64] G. Becatti, in *Scavi di Ostia*, I, pp. 236--37.

[65] H. Bloch, "I bolli laterizi e la storia edilizia Romana", *Bolletino Communale*, LXV (1937), 92--94.

date.[66]

The original building was relatively simple. There were ten tabernae rented out on the streets to north and south of the Caseggiato dei Triclini. The west and east walls were blank on the outside. Inside the building there were five rooms on the west and four on the east on the ground floor; stairs on the northwest and southeast ends of the west and east blocks led up to the second storey. In the subscalare under the southeast stairs is a latrine.

The main entrance hallway off the Decumanus Maximus ends in the north portico directly opposite the tablinum. The portico surrounds the courtyard on three sides and supports its roof with four brick piers down each of the long sides. The visitor progresses through the hallway, and portico, between two Corinthian columns, across the courtyard, and between another two Corinthian columns to the rectangular tablinum. The entire complex is axially aligned.

Later additions included the podium on three sides of the tablinum, the bricking-in of the space between the three northern brick piers on the east side and the west side of the portico, a fountain beside the northwestern stairs, and the triclinia in the eastern rooms. The northeast room received a biclinium. The rough work of large blocks and thick mortar of

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[66]Lugli, La tecnica edilizia Romana, II, table CLII, 2.

of the triclinia suggests a late date.

In the third century, a bridge was built from the second storey of the Caseggiato dei Triclini to the Terme del Foro and a large public latrine was built into the two southeast tabernae of the Caseggiato dei Triclini.[67] In the fourth century, the northeast room with the biclinium lost its door to the portico of the Caseggiato dei Triclini and gained an entrance on the new Foro della Statua Eroica.

The decoration of walls and floors still in situ suggest that the whole complex was richly embellished: opus sectile on the floor and walls painted to resemble veined marble in the tablinum, mosaic in the courtyard, fragments of stucco on various walls and a mosaic in a western room.

Today a statue base is in situ on a brick base beside the southeast pier of the portico. The lower half was found there and the upper half had been used as material for closing off the corridor aound the courtyard. The numerus caligatorum decur(iarum) (sedecim) dedicated a statue to Septimius Severus in 198 A.D. and put their names on the side of the base by decuries (CIL, XIV, S 4569 for description). Other inscriptions show that the numerus caligatorum was the collegium fabrum tignuariorum (CIL, XIV, 160 and 374).

In many ways the Caseggiato dei Triclini resembles the

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[67] Gismondi, in Scavi di Ostia, I, figure 34.

Caserma dei Vigili, II, v, 1. There is the same central entrance hall, a courtyard with portico on three sides and tablinum at the rear. However, the vigiles were not a collegium and their building was adapted to living and working. There were many more rooms in the Caserma dei Vigili than in the Caseggiato dei Triclini. The size and the total number of rooms in the latter (11) corresponds more closely to the Sede degli Augustali (14).

Schola del Traiano: Regio IV, v, 15: Plan 4B

The Schola del Traiano, IV, v, 15, was excavated in 1938 and 1951. Its brick-stamps date the primary construction to 145--55 A.D.;[68] in 250--300 A.D. a series of rooms was added on the southern end in regular alternating courses of brick and tufa of opus vittatum.[69]

This whole insula, IV, v, on the south of the Decumanus Maximus is built over earlier buildings; the Schola del Traiano is built over the Domus a Peristilio, a large Augustan domus, and another domus. The Schola del Traiano itself, is flanked on the west by the Trajanic Caseggiato delle Taberne Finestrate and on the east by a Trajanic commercial building, and thermae to the

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[68] H. Bloch, in Scavi di Ostia, I, p. 226.

[69] Gismondi, in Scavi di Ostia, I, p. 206.

north and an Augustan horrea to the south.[70] The evolution of this block, including the Schola del Traiano, testifies to the shift from large private homes to rich public buildings. The fabri navales, perhaps, built this meeting place and then expanded across the road to the Tempio dei Fabri Navales in the time of Commodus.

The Schola del Traiano has a large vestibule which is two shallow steps above the Decumanus Maximus and lies behind four portasanta marble columns of which one survives to its full height. There is a vaulted apse which contained a fountain on either side of the door to the central hallway. In the floor of the vestibule someone has cut a spoked wheel for one of the Roman games of chance; this vestibule was open to the street and large enough for people to shelter there out of the rain.

The large entrance hallway is flanked by similar chambers to east and west. A rectangular room has two grey marble columns behind which lies an apse, broken by the intrusion of a rectangular niche.

In the subscalare of the northeast stairs was found a statue of Trajan as imperator; a plaster cast of this statue now stands in the east niche. This northern block of rooms was at least four stories high to which the surviving height of the wall testifies.[71]

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[70] Becatti, in Scavi di Ostia, I, pp. 233-37.

[71] James Earnest Parker, The Insulae of Imperial Ostia (University of California, Berkeley, 1964), p. 254.

The long portico with stuccoed brick columns at one time extended to the rear perimeter wall. In the courtyard was a long marbled water basin with alternating niches and apses (external height, .84 m.; internal height .40 m.). When the rooms on the south were added (250--300 A.D.), the courtyard was shortened and the basin was cut off by the new end of the portico.

The new rooms are elaborately decorated with marbled and stuccoed walls and mosaic floors. In the centre is a rectangular tablinum; the back wall has a plaster copy of the statue of Fortuna which was found in situ in the apsed niche, 1.12 metres off the floor. This tablinum has the area for the triclinium marked in the geometric pattern which surrounds a figured mosaic with Dionysiac motifs. In the southwest corner of the new rooms is a latrine with three seats.[72] The fabri navales were still rich enough in this period to make additions similar in magnitude to those in the Sede degli Augustali a little later.

The Schola del Traiano was occupied to late Antiquity since the owners carefully walled up the subscalare that contained the statue of Trajan to preserve the statue from the barbarians. When they fled, they were confident that they would return.[73]

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[72] G. Calza, Ostia (Rome, 1965), p. 45.

[73] R. Calza, Ostia (Rome, 1965), p. 111.

Of the various inscriptions found in the Schola del Traiano only two are significant for the identification of the collegium. One inscription found in one of the rooms mentions that the navicullariei Ostienses made a dedication to an unknown man, probably Pacceius, because he put up a statue. Bloch states that this is not later than the Augustan period; R. Calza uses this as proof that the Schola del Traiano was the seat of the fabri navales.[74] However, the Schola del Traiano was not built until the second century. Another inscription is a dedication to L. Volusius Maecianus, the juristconsult of Marcus Aurelius; the praefectus fabrum in his titulature[75] is unlikely to refer to the fabri navales. No definite example of a praefectus fabrum navalium exists in Ostia. There is no compelling proof that these two inscriptions originated in the Schola del Traiano. The proximity of the Schola del Traiano to the Tempio dei Fabri Navales is still the best argument that they belonged to the same organization. However, proximity, without any inscriptional proof, is not a strong argument for the presence of the fabri navales in the Schola del Traiano.

Conclusions

Type B is clearly represented in the Sede degli

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[74] H. Bloch, "Iscrizione..." NS (1953), 269--70; R. Calza, Ostia, p. 110.

[75] H. Bloch, ibid., p. 270-71.

Augustali, the Caseggiato dei Triclini and the Schola del Traiano. They have an entrance hallway, a courtyard with portico and a tablinum in the centre of the back wall. The rooms of the meeting place are along the portico; the Schola del Traiano only added the rooms at the rear of the courtyard in the third century. All have more than one storey and there are tabernae on the street that belong to the collegium. They resemble rich domus in their lavish decoration and the Caserma dei Vigili in their axiality.

All have water basins, latrines and an adequate drainage system. The undergrowth, however, makes it difficult to investigate the sewer and water systems.

Certain domus of late Antiquity have been mentioned as Type B meeting places e.g. Domus del Tempio Rotondo. The Serapeo complex and the così detta Basilica have affinities with Type B, but will be discussed in the next chapter about meeting halls of collegia that differ from the basic plans.

MEETING PLACES OF *COLLEGIA* THAT DIFFER FROM TYPES A AND B

Plans 5 to 8

Some sites have close affinities with Types A and B, but others only have a loose connection between their centres of worship and their meeting halls. The sites to be discussed are: the così detta Basilica, the Aula and Tempio dei Mensores, Domus di Marte, the Serapeo and the Campo della Magna Mater.

The così detta Basilica: Regio I, ii, 3: Plan 5B

Insula, I, ii, which has a complex building history, was badly excavated in 1850. Between 1912 and 1916, G. Calza and R. Paribeni finished the excavations.[76] While Paribeni theorizes that the *insula* to the north of the Decumanus and adjacent to the Forum was built up during the reign of Hadrian and then went through modifications in late Antiquity,[77] Becatti thinks that all the Hadrianic buildings were erected around 120 A.D. and that modifications took place in the fourth century.[78] Bloch has

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[76] G. Calza, "Ostia--Scavi sul Piazzale delle Corporazioni, nell'isola tra il Decumano e la via della Casa di Diana", *NS*, V, 13 (1916), 143; R. Paribeni, "Ostia--Scavi dell'isola ad est del' area sacra del tempio di Vulcano", *NS*, V, 13 (1916), 399--400.

[77] R. Paribeni, *NS*, (1916), 399 ff.

[78] G. Becatti, in *Scavi di Ostia*, I, p. 235.

analyzed the brick-stamps and supports the 120 A.D. date for the c.d. Basilica and the Caseggiato del Thermopolium.[79] The così detta Basilica is contemporary with the Caseggiato dei Triclini across the Decumanus Maximus to the south.

Paribeni believes that this building was planned as a basilica for the city by an ambitious politician; the new magistrates abandoned the idea. Therefore, what was planned as a fairly large hall was reduced to a lesser size; the symmetry of brick piers dividing the hall into three equal naves was lost. The complex, which was actually built, lost its exits to the north and east when buildings were erected over the Piazza dell'Ara dei Lari.[80]

In the back of the complex are three rooms. The Aula del Buon Pastore to the northwest got its name from the statue of the Good Shepherd found in the apsed niche in the north wall.[81] The north wall in opus vittatum is part of the fourth century renovation to the c.d. Basilica. Stairs led to the second storey from the east. To the northeast are two rooms. The room directly to the north of the main chamber has exits to the Aula del Buon Pastore, to the eastern nave and to the subscalare. In the subscalare is an arched support for the second floor.

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[79] H. Bloch, in Scavi di Ostia, I, p. 215.

[80] Paribeni, NS (1916), 47--48.

[81] G. Calza, NS (1916), 143.

The subscalare may have served as a latrine or as quarters for the custodian. The stairwell wall in the subscalare has been repaired in opus vittatum.

In the west a long narrow corridor runs back to the Aula del Buon Pastore and has an entrance to the taberna to the west. The rest of the front area is divided in three parts: a vestibule, an eastern nave, and the main hall. The western corridor, vestibule and eastern nave open directly on the street; the entrances were narrowed in late Antiquity and in the final stage the western entrance barred with tufa blocks from the Castrum wall. The vestibule is divided from the main hall by a threshold. A water basin was built, in the fourth century, out from the edge of this threshold into the main hall. The brick pier in the centre of the main hall is one of two piers of different sizes added later to support the roof without any concern for aesthetics. Originally the two brick pilasters in the north wall and the two brick piers to the south defined the area of the main hall. In the rear wall is an apse in opus mixtum. On the east is a large nave with four brick pilasters in its eastern wall.

Even if the building had been intended as a basilica, the closure of the north and east exits and the narrowing of the doors on the Decumanus suggest that the building had a more private function. The fragment of an inscription leaning against the front of the c.d. Basilica does not help the iden-

tification of the building (CIL, XIV, S 4372). However, Becatti records that a cippus of the corpus lenuncullariorum traiectus Lucull i was found in the c.d. Basilica.[82] Probably a public building was adopted by a collegium and transformed into a meeting hall ressembling Type B.

The c.d. Basilica replaces an entrance hall, as we see it in Type B, with a vestibule and a portico with a corridor on three sides of the main hall (western corridor, vestibule and eastern nave). In place of a tablinum, an apse in the rear of the main hall housed the cult statue. The minor rooms and second floor of the c.d. Basilica are behind the main complex. The tabernae to the west are connected with the c.d. Basilica for revenue. The c.d. Basilica was roofed over in contrast to Type B and was much smaller.

Aula and Tempio dei Mensores: Regio I, xix, 2--3: Plan 6

The Aula and Tempio dei Mensores were excavated in 1938--39 and examined again in 1951. The complex which contains the meeting hall and the temple of the mensores has a small yard with a well in the rear of the temple. It is bordered on the west and the north by the Horrea dei Mensores. To the east is a small Caseggiato, I, xix, 1, which contains a latrine on the north end. This latrine also served the collegium because there

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[82] G. Becatti, in Scavi di Ostia, I, p. 132.

are steps down to the yard from both the latrine and the hall of the mensores. The entire complex was erected around 112 A.D. along with the horrea and Caseggiato, I, xix, 1, as proved by the brick-stamps.[83] To the east, the Terme del Mithra, I, xvii, 2, and the Caseggiato, I, xvii, 1, were erected in 125 A.D.[84]

The temple is five steps off the Via della Foce. The pronaos has two round pillars on the east and west sides to hold up the roof and two square pillars on its threshold. The cella to the north was a rectangular room; nothing was found here. The cella and pronaos stand on a solid podium without any basement rooms.

The hall to the west has no entrance to the temple except by the Via della Foce. It is a large trapezium. In the Severan period (210--35), an internal wall and brick pilasters were added around the sides.[85] The large mosaic of the mensores at work dates to the third century.[86] A repair to the mosaic at the doorway on the northeast is of later workmanship.

A statue base erected by the mensores and still in situ firmly identifies this hall as the meeting place of the men-

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[83]H. Bloch, in Scavi di Ostia, I, p. 219.

[84]Ibid. and G. Becatti, in Scavi di Ostia, I, p. 235.

[85]G. Becatti, in Scavi di Ostia, I, p. 125.

[86]G. Becatti, I Mosaici e Pavimenti, p. 33.

sores.[87]

Domus di Marte: Regio III, ii, 5: Plan 5B

This site, which was excavated in 1939, stands on the corner of the Cardo degli Aurighi and the Decumanus Maximus. The horrea to the west and the Casseggiato, III, ii, 3 and 4, to the north were erected in the reign of Trajan; the Domus di Marte was built around 127 A.D. over the remains of buildings in opus incertum and quasi-reticulatum.[88] Most of the building is opus mixtum; there are third century renovations in opus vittatum.

There are three tabernae on the Decumanus Maximus and two on the Cardo degli Aurighi to the left of the entrance to the interior. The whole building stands on a high curb above the street. The interior of the building has a central courtyard that served as a lightwell. In the first stage there were three rooms around this courtyard: the entrance hall, a long room to the north, and a tablinum to the west. In the second phase, the north side of the courtyard was totally walled-in and the east side was left with only a narrow door. The long room to the north was divided in two with a partition at the brick pier of the tablinum; a door was left between the

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[87] G. Becatti, I Mosaici e Pavimenti, p. 35.

[88] G. Becatti, in Scavi di Ostia, I, pp. 233 and 235; H. Bloch, in Scavi di Ostia, p. 222.

two sections. The tablinum is at a lower level than the other rooms and is approached by a broad marble threshold from the courtyard. It has a grey and white marble floor with much-worn inscriptions. There is a door and window to the room to the north. This room is overgrown with weeds. Against the north wall is a heavy stone slab with two rows of squares framing rosettes. A lead clamp in the upper right corner shows that it was part of a larger sheet. In the taberna to the south of the tablinum, a mosaic floor with geometric designs was installed. The next taberna was walled off toward the street in opus vittatum and three niches installed (height .93 m., depth .38 m., width .54 m.).

Becatti and Bloch suggest that the Domus di Marte was a collegium because of the altar to Mars[89] which is in situ on a brick pier in the northwest corner of the courtyard. The altar reads:

Marte/Aug(usto)/sacrum

and has a patera on the right and an urceus on the left side. Bloch sites two other cases where collegia dedicated an altar or statue to Mars.[89] Yet, other public organizations and private individuals could dedicate altars. There are no inscriptions to identify the collegium; however, it is a smaller edition of Type B with courtyard flanked by a portico on two sides

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[89]H. Bloch, NS (1953), 243; G. Becatti, in Scavi di Ostia, I, p. 137.

and a tablinum in the rear. The closing-off of the long room on the north i.e. the north portico, in the third century, is typical of later Antiquity. The Sede degli Augustali also closed off a porticoed area; in both cases it may have been the banquet hall of the collegium. There may have been a fountain in the northeast corner of this room. There are no traces of a latrine.

Campo della Magna Mater: Regio IV, i, 1--10: Plan 7

Visconti started the excavations in the Campo della Magna Mater, but stopped at the door to the Sanctuary of Atthis in 1869; Risorgimento brought an end to papal patronage of the site, which passed into the hands of the Italian government. The information gathered by Visconti was valuable, but his excavation was confused. Then in 1940--41, G. and R. Calza completed the excavation and made a report in 1946.[90] The complex, which lies between the Sullan Wall, the Cardo Maximus and Terme del Faro at Porta Laurentina, dates mainly from the second century A.D. with later modifications.

The site housed the cults of Magna Mater, Atthis and Bellona. The dendrophori and cannophori served Magna Mater and Atthis and the hastiferi served Bellona. Since there were no centonarii in Ostia, the traditional fire-fighting groups:

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[90] M. Squarciapino, I Culti Orientali ad Ostia (Leiden, 1962), p. 4.

dendrophori, centonarii and fabri tignuarii, did not function together. Also, there were imperial vigiles stationed permanently in Ostia in the Caserma dei Vigili, II, v, 1, to fight fires. Thus, the dendrophori of Ostia seem primarily concerned with cult activities.

The hastiferi are probably connected with the civil servants of Ostia: lictores, viatores, servi publici, and liberti coloniae. These were the men who financed the restoration of the Temple of Bellona, which stood in a sacred enclosure together with the schola of the hastiferi. The Temple of Bellona was built before the schola. However, an inscription with the names of the patrons of the hastiferi who rebuilt a temple was found between the columns of the temple. Duncan Fishwick suggests a simple solution to the problem of the hastiferi. The minor public servants helped to pay for the building of the Temple of Bellona at the same time as they formed themselves into a collegium to serve the cult of Bellona. This occurred around 137--38 A.D. as the brick work of the Temple of Bellona and the earliest reference to a member of the hastiferi--140 A.D. --demonstrate. Later, they built themselves a schola in the same area and rebuilt the temple in 205 or 208 A.D. The hastiferi were a purely religious cult.[91]

The sacred enclosure of the Temple of Bellona is in the

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[91]Duncan Fishwick, "Hastiferi", Journal of Roman Studies, LVII (1965), 142 ff.

southeast corner of the Campo della Magna Mater to the east of the shrine of Atthis. There is a portico against the east wall of the enclosure with five brick piers. To the south is the Temple of Bellona. It stands on a low podium and was approached by stairs (no longer surviving) between two brick columns *in antis*. There was a marble threshold on the outer edge of the *pronaos*; the floor was paved in large white *tesserae*. The walls were stuccoed in white, including the square niche in the east wall. The simple *cella* is entered by a broad doorway with a marble threshold. The floor has a white mosaic bordered by one broad and one narrow black strip. The depth of the *cella* is 3.86 m.; the brick podium which stretches across the rear wall takes about a quarter of the area (depth .80 m.). The entire construction is *opus latericium*, but the niche in the *pronaos* uses the perimeter wall of the enclosure (*opus reticulatum*) for a rear wall. This was a modest temple for Bellona, who was a goddess subordinate to Magna Mater.

The Schola degli *Hastiferi*, IV, i, 5, is approached from the enclosure by five steps; the top step forms the threshold and has a broad groove in it for the door. Two granite columns on brick piers flank the stairs. To the left outside the entrance is a water basin. To the east is a flight of stairs to the Cardo Maximus; this replaces the earlier access now blocked by the Schola degli *Hastiferi*. The *schola*, itself, has a lavish marble decoration: a floor in polychrome *opus*

sectile and three podiums sheathed in white marble. The identification of this as the seat of the hastiferi is the marble cippus in situ in front of the schola, which reads:

Numini dom/Aug.sacr/L. Aelius. Sp. f./Herennianus/ scriba.cerarius/ collegio/hastifor (sic)/Ostiensium/s.p.d.d.[92]

As with the Aula and Tempio dei Mensores, there is a hall and temple loosely connected.

For the rest of the complex, I refer to the description in M.F. Squarciapino, I Culti Orientali ad Ostia.

The seats of the other two collegia within the Campo della Magna Mater are in doubt. Visconti had placed the dendrophori and the cannophori in the courtyard to the rear of the Tempio della Magna Mater. The podium of the temple is solid and only has shallow arches in the sides and back--three per side (1.00 m. deep). Here, in the arches under the temple and in the yard behind the temple were found numerous inscriptions dedicated by the cannophori and the dendrophori (CIL, XIV, 34--37, 40--43, 45, 53, 70--71, 116--19, 280--81, 324--25, 385). The yard behind the temple is too cramped for meetings of the cannophori or dendrophori who both had large memberships. In addition, two altars, reported by Visconti in this yard, turned out to be two brick piers. The stone bench that he had seen has also disap-

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[92]Fishwick, JRS, LVII (1965), 142; AE (1948), 28.

peared.[93]

The temple, itself, is approached by a flight of stairs from the front; there is a landing at the third step and a pit filled with earth on each side of the flight of stairs. Of the simple cella only the walls remain.

There are several rooms along the north wall of the Campo della Magna Mater which may have housed the collegia. Two inscriptions, found in the pavement of one room, do not help identification.[94]

In front of the sanctuary of Atthis is a small sacellum with pronaos and cella, IV, i, 8, in good Hadrianic brick.[95] It shares a wall with the sanctuary of Atthis and with the schola of the hastiferi. There are three brick piers on the east side. In the pronaos, which has four brick piers in front, is a black and white mosaic with a design of linked pinwheels which dates from 200--250 A.D.[96] This resembles the hallway of a collegium like the Aula dei Mensores.

The other buildings in the area are all devoted to cult purposes: the shrine of Atthis, and the fossa sanguinis in the the Sullan tower. The portico on the south side of the enclosure

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[93]Russell Meiggs, Roman Ostia (Oxford, 1960), p. 361.

[94]M. Squarciapino, I Culti Orientali ad Ostia, p. 4.

[95]G. Becatti, in Scavi di Ostia, I, p. 237.

[96]G. Becatti, I Mosaici e Pavimenti, p. 172.

is too long and narrow to serve as a meeting hall. The wealth of inscriptions in the Campo della Magna Mater allows a broad identification with three collegia: cannophori, dendrophori, and hastiferi; but only the hastiferi have a meeting hall which can be identified with certainty.

SERAPEO: III, xvii, 4

Plan 8

The excavations of 1950--51 revealed that, during the building boom under Hadrian around 127 A.D. a large wedge-shaped block between a horrea and some houses had been occupied by a co-ordinated group of buildings. These included the Caseggiato di Bacco e Arianna, III, xvii, 5, the Serapeo, III, xvii, 4, the Edificio Pubblico, III, xvii, 3, a small house, III, xvii, 2 and the Terme del Trinacria, III, xvi, 6 and 7.[97] On the north the block was bounded by the Via della Foce, and Via del Serapide divided Insula xvii and the Terme del Trinacria. The former insula backs against the east wall of an unexplored horrea and, in the first phase of construction, a narrow corridor ran along this wall connecting all the buildings of the insula. This space also served as an intercapedo to prevent a fire spreading from the horrea.

There were even closer ties among the Caseggiato di Bacco e Arianna, the Serapeo and the Edificio Pubblico. The whole complex seems to have been used by one group and centred on the Serapeo. There were broad exits from the Serapeo to both buildings. The Mitreo della Planta Pedis, which was built 176--80 A.D.

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[97] H. Bloch, in Scavi di Ostia, I, p. 225.

at the south end of the insula, had some of the same members as the Serapeo.[98] Therefore, I will describe the layout of each in the following order: the Caseggiato di Bacco e Arianna the Serapeo, the Edificio Pubblico and the Mitreo della Planta Pedis. During this examination, I will note similarities to the meeting places of collegia.

The Caseggiato di Bacco e Arianna stood four stories high.[99] The concrete vaulting of the upper stories lies in large chunks in the unexplored western sector of the building. The two tabernae that have been excavated on the Via della Foce in the beginning had southern exits to the main part of the building. These were later walled-up. There may also have been a staircase in the narrow room to the west of the tabernae on the Via della Foce. There was a staircase between the corner tabernae and the main room to the south of it.

The four main rooms of the building opened on to a portico on the south. The two rooms to the west are unexcavated. The next room has a mosaic of Hadrianic date[100] with a large checkerboard across the rear of the room and a floral motif surrounding a scene from the life of Bacchus and Ariadne in the south. The checkerboard may designate where statues of patrons

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[98] G. Becatti, I Mitrei, pp. 83-85.

[99] James E. Packer, "Housing in Imperial Ostia", JRS, LVIII (1967), 92.

[100] G. Becatti, Mosaici e Pavimenti, p. 153.

and gods stood. There were, at one time, seven exits; today there are two: one to the northwest to a small room which was stuccoed, the other to the portico by a broad marble threshold. This room could have served as the tablinum or meeting hall of a collegium. The next room had the outline of a biclinium in a geometric band and white rectangle on either side of the room. The main motif was floral. There were originally doors to the subscalare, to the Via del Serapide and to the portico. Only the door to the portico survives; the other ones have been filled in. This may have been a dining-room. Both rooms have stucco over opus mixtum.

The portico extends along the length of the rooms and is separated from the courtyard by six moulded brick piers. The mosaic is a simple geometric motif. On the western end of the corridor is a heated room.

The courtyard served both the Caseggiato di Bacco e Arianna and the Serapeo at one time. However, the exit on the south to the Serapeo was blocked up when two rooms were added to the Serapeo. The entrance to the courtyard from the Via del Serapide is the only visible entrance to the inner area of the building. There is a fountain in late opus vittatum at the entrance (maximum height 1.00 m., height of basin .69 m., height of stone ledge in front of the basin .24 m.; depth to the rear wall .71 m.). There is a large cistern underneath the courtyard with terracotta and brick pipes of shape; a basin stands above the cistern

in the centre of the courtyard. The new additions to the Serapeo to the south destroy the symmetry of the courtyard.

The layout of the Caseggiato di Bacco e Arianna is not that of a private home and it most likely was connected with the collegium that used the Serapeo. This would be their business hall and commercial enterprise: tabernae and apartments.

The next building to the south is the Serapeo. The Fasti Ostienses tell us that Caltilius dedicated a Serapaeum in Ostia on January 24, 127 A.D., the birthday of Hadrian, the patron of Ostia:[101]

> VIIII K. Febr. templum Sarapi (sic), quod [.] Caltilius P[?....] sua pecunia exstruxit, dedicatum[es]t[102]

In the pavement of the Serapeo was found a pediment slab of the temple,[103] which has now been clamped to the northeast wall. This inscription offers proof that this temple is a Serapaeum:

> IOVI SERAPI[DI]

Further proof comes from the mosaic of the Apis bull in the entrance and the Egyptianizing motifs in the mosaic of the courtyard.

The plan of the Serapeo, itself, is simple: entrance, porticoed courtyard, temple, and side halls. By itself, it

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[101] Herbert Bloch, "The Serapeum of Ostia and the Brick-stamps of 123 A.D.", AJA (1959), 238.

[102] A. Degrassi, Inscriptiones Italiae, XIII, 1 (Rome, 1937), 205 and 234.

[103] H. Bloch, AJA (1959), 226.

closely resembles Type A, but with the presence of the rest of the complex it resembles Type B.

On the street, outside the wall of the north portico is a rectangular water basin in opus mixtum. At the entrance, there are two shallow brick pilasters. Within these pilasters, on each side of the entrance an apsed fountain projects into the street. The mosaic of the Apis bull between the two fountains is late second century A.D.[104] The door gives directly on to the courtyard which is at street level.

The courtyard has three brick piers on each side. In the centre of the courtyard is the brick core of an altar. There is a marble fragment of a base north of the entrance. Two other statue bases stand in situ. The base to the north of the courtyard stands against the stone curb of the courtyard (height 1.10 m.). It was dedicated by Publius Calpurnius, an educator: an official of the cult of Serapis, to Marcus Umbilius Maximinus, a priest of the genius of Ostia in March 1, 200 A.D. The other statue base sits in the south of the courtyard near a brick pier (height 1.62 m.). The mosaic is white with Nilotic scenes in black: a fisherman, an ibis and lotuses.[105]

The steps of the temple are missing. However, to right and left of the stairs were brick piers which contained fountains

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[104] G. Becatti, Mosaici e Pavimenti, pp. 152--53.

[105] G. Becatti, Mosaici e Pavimenti, pp. 151--52.

on the portico side. The temple is distyle *in antis*. The northern granite column still stands on its brick pier. In the *pronaos*, which became part of the *cella* in the third century enlargement of the temple, is a mosaic pavement with insets in *opus sectile*.[106] In the rear, there is a hollow brick podium of two levels which was modified when under construction. The temple is an irregular shape due to the wall of the *horrea* that inclines sharply behind it.

The porticoes on the north and south of the courtyard have marble floors. The northern portico had access to the Caseggiato di Bacco e Arianna. However, this was closed off when a room was built there, as already mentioned. This room is entered over a moulded marble threshold and between two marble columns. It has a brick podium or ledge running down its centre. This room usurps part of the courtyard to the north in the property of the Caseggiato di Bacco e Arianna. On the east end of the northern portico is a podium with a small altar to Castor and Pollux (height .43 m. width .37 m. square). The southern portico is largely overgrown with weeds. There is a shallow niche where the house to the south has blocked off the doorway to make a fountain.

The back halls reached to the *intercapedo* and allowed a person to walk around the temple. The passage to the north and

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[106] G. Becatti, *Mosaici e Pavimenti*, p. 153.

the south along the intercapedo was cut off in the third century. A small room was added at the north end of the intercapedo when this was done.

To the south of the Serapeo is the Edificio Pubblico which was converted to a private domus in the fourth century. This was connected with the Serapeo by a broad doorway which was later bricked-up to create a fountain. During the prosperity of the Serapeo complex, this room with the fountain served as a vestibule for the Edificio Pubblico. Nothing of the original mosaic remains in this northern room. After crossing a corridor to the south one enters the central room of the Edificio Pubblico. This room is paved with a mosaic, except the space where a triclinium was standing; this space was paved with brick. Becatti thinks that this was a triclinium for the members of the cult of Serapis. The mosaic here has beautiful polychrome squares with pastoral scenes and still life.[107] To the east are three rooms of which two have mosaics. All these mosaics are Hadrianic in date. Behind the triclinium is a courtyard which is totally confused and overgrown with weeds.

The Mitreo della Planta Pedis was initiated in 176--80 A.D. and rebuilt in the mid-third century. Becatti has traced the activities of some men in both the Mithraeum and the

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[107] G. Becatti, Mosaici e Pavimenti, pp. 144--49; tables CIII, CIV.

Serapaeum.[108] The Mithraeum is a long narrow room with the imprint of a foot to the east and a snake half way up the hall. In the rear is the altar in the middle with the bases for missing statues of Cautes and Cautopates. Behind the altar is the remains of a representation of the sacred cave of Mithras.

The cult of Serapis was very popular in Ostia. Its syncretism brought the presence of other gods within its own precinct i.e. Castor and Pollux. Rich and important men belonged to the association that served the cult because the dedication of the temple was in the Fasti Ostienses. The size of the complex also testifies to their wealth. The Caseggiato di Bacco e Arianna, the Serapeo and Edificio Publico each house a different part of the activities of a collegium: business, religion, and feasting.

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[108] G. Becatti, I Mitrei, pp. 83--85.

OTHER POSSIBLE MEETING PLACES OF *COLLEGIA* IN OSTIA

Plans 9 to 13

Some other sites have been suggested as college meeting places. They lack, however, typical features, inscriptional evidence or the proper building history. Of these sites, I will consider the following five: the Aula di Marte e Venere, the "Curia", the Mitreo presso Porta Romana, and the Piazza delle Corporazioni.

The Aula di Marte e Venere: Regio II, ix, 3: Plan 9

The Aula di Marte e Venere was built at an uncertain date to the south of the Grandi Horrea in the midst of Hadrianic *tabernae* on the north side of the Decumanus Maximus. It lies to the west of the Sede degli Augustali. There are two entrances off the street through former *tabernae*. The main entrance leads to a raised sector of the hall which has three other exits: to the east, to the stairwell on the north, and between two marble columns and down four steps to the main body of the hall. The floor is covered in *opus sectile* and to the north of the steps is a water basin. The main sector of the hall has a small apse on the south and a large apse with three niches on the north; at one time, the latter apse may have been a *nymphaeum* since it had a low wall across its southern end and a water pipe along the inside of the northern wall.[109] Off the western wing of

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[109] G. Moretti, "Trovamenti nel gruppo di rovine tra gli Horrea e il Decumano," *NS*, V, 17 (1920), 44.

the hall is a small room to the north. Just to the west of the southern apse is an exit which leads past a latrine and stairwell to the Decumanus. In the hall were found many fragments of statues, funerary inscriptions, and the fragments of the roof that fell in during a fire.[110]

Since Moretti finds three building phases for the hall: the rectangular hall and the northern apse, the raised eastern end of the hall, and the southern apse,[111] it is unlikely that all the modifications took place in the fourth century.[112] Because the hall predates Christian power in Ostia and lacks Christian artefacts, P. A. Février and Russell Meiggs rightly reject Moretti's thesis that the hall was a Christian basilica.[113] On the contrary, Becatti postulates that a collegium met here.[114]

There are certain typical features of a meeting place of a collegium: water fountains, a latrine, an apse suitable for honorary and cult statues, and space large enough for meetings. The northern apse may have been a nymphaeum and the southern apse was a late addition. The floor plan does not resemble that of any known meeting

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[110]G. Moretti, NS (1920), 45.

[111]G. Moretti, NS (1920), 42--44.

[112]G. Becatti, in Scavi di Ostia, I, p. 156 supports a fourth century date.

[113]G. Moretti, NS (1920), 54--59; P.A. Février, "Ostie et Porto à la fin de l'antiquité," Mélanges école française de Rome, LXX (1959), 312--13; R. Meiggs, Roman Ostia, p. 396.

[114]G. Becatti, in Scavi di Ostia, I, p. 156.

place of a collegium.

The marble finds may be significant. Their damaged condition and varied nature suggest that this hall may have served as a marble dump for the limekilns after it was destroyed by fire. On the other hand, statues and a dedication to a Sevir Augustalis were used to identify the Sede degli Augustali. A statue group of an imperial couple as Mars and Venus, wrongly attributed to Commodus and Crispina by Moretti,[115] may have stood in the northern apse or been carried from the Sede degli Augustali down the street. A cippus, in situ, to Livius Agathanglis, Sevir Augustalis quinquennalis, which has been mutilated, may have come from the same place; an Agathangelus dedicated a statue to his patron in the Sede degli Augustali, as described in the chapter above. However, the fourth century modifications to the structure coincide with additions to the Sede degli Augustali. The Augustales may have wanted an auxiliary hall, but the large size of their own building makes this doubtful. In addition, inscriptions to individual Augustales are scattered throughout the city. The hall is a possible, but not proven, seat of a collegium.

The "Curia": Regio I, ix, 4: Plan 12

The "Curia", which is on the west side of the Forum to the north of the Decumanus Maximus, is built over earlier buildings and

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[115] G. Moretti, NS (1920), 59--66 is refuted by B.M. Felletti-Maj who identifies the couple with Faustina Minor and Marcus Aurelius, Museo Nazionale Romano. I Ritratti (1953), p. 119 236.

has the foundations of a Republican temple to the east. The "Curia" and Basilica across the road form an architectural unit with thick mortar between uniform courses of bessales which suggest a Domitianic date to Bloch and Meiggs.[116] Later, Hadrian enclosed the western side of the Forum in a portico and buildings arose around the "Curia". In one wall and in the pronaos of the "Curia", fragments of the Fasti of the Augustales and funeral inscriptions provided rubble fill.[117]

The "Curia" is approached by six steps inset between the frontal pillars of the pronaos which was floored in white marble. A wide entrance led from here into the cella which was also floored and walled in marble. The cella has three niches in each side wall, three statue bases along the eastern wall, and two bases on the southwest wall perhaps for honorary statues. In the rear is a podium with low walls which join the podium to the side walls of the cella; the podium served as an altar, and the two side basins formed by the low walls probably held water although there is no drainage system. The two side halls, floored in opus spicatum, both had stairs to an upper storey and were divided into rooms at a later date.

The structure is a puzzle: G. Calza considered and then

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[116]R. Meiggs, Roman Ostia, pp. 133, 542--43; Bloch, "Review of Russell Meiggs. Roman Ostia," Gnomon, XXXVII (1965), 195.

[117]G. Calza, "Scoperta di Fasti di un collegio ignoto (Sexviri Augustales?)," NS, V, 15 (1918), 223 and "Esplorazione dell'isolato a ovest del Campidoglio," NS (1923), 186.

rejected the "Curia" as a meeting place of the Augustales. Bloch, Squarciapino, and Becatti follow Calza in identifying the site as the municipal Curia. Meiggs alone believes that it was a seat of the Augustales.[118]

The "Curia" resembles the Augusteum in the Caserma dei Vigili and the Caseggiato dei Triclini with a podium against the rear wall.

Its smallness need not prevent it from being the Curia since attendance at meetings of the _decuriones_ was poor; also, no other building near the Forum has been identified as the Curia. The absence of seats could be remedied with portable benches. However, the argument of Becatti that the Augustales lacked the status for such a building in the first century is refuted by the large seat of the Augustales at the Forum in Herculaneum.[119]

The "Curia" lacks certain features of the meeting place of a _collegium_: a courtyard, _tabernae_ for profit, a latrine, water basins (?), and a large dining-hall. However, the inscriptional evidence--the _Fasti of the Augustales_--is as good as any found in Ostia. Nevertheless, the _decuriones_ did select the Augustales and may have kept a list of them in the Curia. The building of the Sede

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[118]G. Calza, "Esplorazione dell'isolato a ovest del Campodoglio di Ostia," _NS_, V, 20 (1923), 187; G. Calza, _NS_ (1941), 298; Bloch, _Gnomon_ (1965), 195--96; M.F. Squarciapino, "Review of Russell Meiggs, _Roman Ostia_," _Archeologia Classica_, XII (1960), 260; G. Becatti, "Review of Russell Meiggs, _Roman Ostia_," _JRS_, LI (1961), 204; Russell Meiggs, _Roman Ostia_, 221.

[119]G. Becatti, _JRS_ (1961), 204.

degli Augustali in the second century does not negate the use of the "Curia" by the Augustales earlier. Therefore, more study should be given to the question. It is a much more likely seat of the Augustales than the Aula di Marte e Venere because of the presence of the Fasti and the plan of the shrine. The plan, indeed, can be matched by other meeting places of the Augustales and of the decuriones.[120]

The Mitreo presso Porta Romana: Regio II, ii, 4 and 5: Plan 10

From the mosaic of the cisiarii in the frigidarium of the Terme dei Cisiarii and the large piazza where the cisiarii waited for passengers inside the Porta Romana, Raissa Calza postulates that the collegium of the cisiarii met nearby.[121] The area to the south and west of the piazza have not been excavated. Immediately to the southwest of the Terme dei Cisiarii on the Decumanus Maximus is the Mitreo presso Porta Romana; here, a hall attached to a Mithraeum is situated near the area of work: the piazza just as the Aula dei Mensores is located beside a temple and set into a horrea where the grain measurers worked. Although the small chamber on the Decumanus to the south of the Mithraeum and the walls of the Mithraeum are of Hadrianic date, there is no early meeting hall with cult centre. The Mithraeum and the hall to the west of it date to the mid third

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[120] G. Calza, NS (1923), 186.

[121] R. Calza, Ostia (Rome, 1965), p. 31.

century.[122] Collegia at this time were converting temples to Mithraea: Tempio Collegiale I, x, 4; yet, Mithraea were being founded without reference to collegia and there is no inscriptional evidence for a collegium. The site has only a low probability.

Piazza delle Corporazioni: Regio II, vii, 3--5: Plan 13

This large courtyard, surrounded by a portico with 61 stationes for local and foreign traders in Ostia, lies behind the theatre of Ostia.[125] The courtyard was approached from the north in the first stage but later was only accessible from the theatre.

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[122] G. Becatti, I Mosaici e Pavimenti, p. 44.

[125] R. Meiggs, Roman Ostia, pp. 283--87; Bloch, "Review," Gnomon (1965), 199; G. Becatti, "Review" JRS (1961).

Two steps lead down to the courtyard which has a gutter running around it and a highly developed drainage system; it was perhaps a garden in which the collegia raised statues to patrons with permission of the decuriones. In the centre is a temple of Domitianic date[126] which had two side chambers. The god to whom the temple was raised is unknown and the use of the side chambers uncertain. They are unlikely to have housed the administration of the annona, which Raissa Calza has suggested.[127] They may have been meeting halls for the collegia which had offices on the courtyard. The bad preservation of these chambers renders speculation difficult. In another case, a collegium met in or near a business forum: ad quadrigam forum vinarii (CIL, XIV, 409). The whole portico and courtyard served the theatre as Vitruvius advises:

> Post scaenam porticus sunt constituendae...Media vero spatia quae erunt sub dio inter porticus adornanda viridibus videntur quod hypaethrae ambulationes habent magnam salubritatem. Vitruvius, V,9.[128]

The presence of the collegia in the Piazza delle Corporazioni is most strongly attested by the mosaics of the Severan restoration;

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[126] R. Meiggs, Roman Ostia, pp. 65--66.

[127] Raissa Calza, Ostia, pp. 53--54.

[128] Dante Vaglieri, "Scavi nella Palestra nel Piazzale dietro il teatro e presso il piccolo mercato," Notizie degli Scavi, V, 9 (1912), 346.

they may well have helped to pay for the theatre performances and the upkeep of the temple from this period.

Conclusions.

These sites differ from each other and are questionable as the sites of collegia. However, there has been speculation previously about three of them: Aula di Marte e Venere, the "Curia", and the Piazza delle Corporazioni and the other two might provide more meeting halls for the numerous collegia in Ostia. 1 is Type B in plan. The other four do not fit either Type A or B.

TYPICAL FEATURES OF MEETING PLACES ACCORDING TO THE SITES AND INSCRIPTIONAL EVIDENCE

This chapter will deal with typical aspects of the meeting places of *collegia* in Ostia. The physical remains will be matched with inscriptions to see where and how the *collegia* conducted their affairs. With a few major exceptions, the inscriptions which describe the plan and the equipment of a meeting place originate outside, but apply to, Ostia. The three major activities of the *collegia*--religious observations, feasting and assemblies--will be dealt with in regard to the area of the meeting place in which they took place, the furniture involved, and the other aspects of the meeting place associated with them.

Every meeting place has a cult centre which may be either a temple or a *Mithraeum* or a sanctuary at the back of a courtyard--*tablinum* or *apse*. The collegiate temples in Ostia include the unfinished Tempio Collegiale, I, x, 4, Tempio Collegiale, V, xi, 1, Terme del Filosofo, Tempio dei Fabri Navales, the Serapeo, Tempio dei *Mensores*, the Temple of Bellona and the Temple of Magna Mater. The "Curia" and the temple in the Piazza delle Corporazioni may perhaps be added to this list. There is much inscriptional evidence to link temples with *collegia*. For instance:

> Ordo corporatorum qui pecuniam ad ampliand templum contuler. (*CIL*, XIV, 246).

A. Livius Proculus P. Lucilius/Gamala f. IIvir, praef Caesar,/locum quod aedes Bellonae fieret/impensa lictorum et servorum publicorum/qui in corpore sunt adsignaverunt d(ecreto) d(ecurionum), cur(atoribus)/M. Naevio Fructo et..... (AE (1948), 26).

The furniture and ornamentation of these cult centres were very rich. Unfortunately, most of the ornamentation and all furniture in Ostia has disappeared. The marble sheathing on the steps survives in Tempio Collegiale, V, xi, 1, Tempio dei Fabri Navales, and the Temple of Magna Mater. Of the rest, only the Temple of Bellona, the "Curia" and the Serapeo have significant decoration left. The Temple of Bellona retains its mosaic floor, the podium at the rear of the cella and two brick columns in the front of the pronaos. The temple of the Serapeo complex has lost its steps, but still has one granite column in the front of the pronaos, its mosaic pavement inset with opus sectile, and the brick podium in the rear. An altar stood in the pronaos. The "Curia" still has granite columns in the front of the pronaos, the marble floor and walls of the cella and the brick podium at the rear. The dedicatory inscription of the Temple of Bellona has already been quoted but this is lacking in the Serapeo and the "Curia". There are niches for statues in the "Curia" and an apse in Tempio Collegiale, V, xi, 1.

The inscriptional evidence from Ostia does not explain the exact furniture of the temple nor its ornamentation. Statues are

dedicated to or represent the gods of the collegium, the imperial house, the Genius or virtues of the collegium, and patrons. However, many of the statues were not found in the temples, themselves, and the inscriptions do not state that they were placed in the temple. Rather many statues were found around the Temple of Magna Mater. One set of inscriptions from outside Ostia gives up the following information:

> Domitius Primigenius statuam/aeream Silvani cum aede:/ ....Coratius Sabinus at templum tegend /tegulas CCCC tectas;/Nutrius Valens sigilla marmuria/dua Herculem et Mercurium;/Paccius Mercuriales opus cementic /(denariorum) CCL ante templum et tabula(m) picta (sic) Olympum/(denariorum) XV;/Publicius Laetus at templum aedifi/candum donavit (denarios) L;/..... item sigillum marmurium Liberi (denariorum) XXV;/ Alfenus Aspasius sacerd(os)/signum aer(eum) Silvani cum basi;/item vivus (denarios singulos) mortis causae sui remisit;/Hostilius Philadelphus insc[e]n/dentibus in templo petram excidit d(e) s(uo). (CIL, III, 633).

On these stone tablets, the cultores Silvani declare what each member has given to build and ornament the temple: 400 tiles covered with bronze, a concrete construction in front of the temple, a stone step, the carving of the inscriptions, three statues, one bronze statue with base and one with its own niche, and a painting of Olympus. In other inscriptions, the decoration of the façade

with columns, spouts and the pediment is mentioned.[129] A portico often lies in front of the temple.[130] These inscriptions fit the physical layout of the temples in Ostia.

The inscriptions also inform us about activities in the temples of _collegia_. Although they were cult centres, they also served as dining rooms and meeting halls for some _collegia_:

> corporatus in templo fori vinari inportatorum negotiantium (_AE_ (1940), 54)
>
> [_Lanuvi in_] templo Antinoi, in quo L. Caesennius Rufus, [_patronu_]s municipi, conventum haberi iusserat. (_CIL_, XIV, 2112)
>
> Cultores Herculis--ut colerent vescerenturque in templo Herculis.[131]

However, since most of the _collegia_ who used these temples had ample courtyards or their own _schola_ in which to dine and meet, it seems likely that these temples were used mainly for housing the cult statue(s) and dedications.[132]

The _Mithraea_ served, like the temples, as religious centres

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[129] _CIL_, V, 2864.

[130] _CIL_, VI, 348; _ILS_, 5406.

[131] Waltzing, _Corporations professionnelles_ (Louvain, 1899), p. 416, 1600.

[132] _ILS_, 4422-23: gemmed cult statues, shields, etc. as in any temple.

of colleges: the Mithraeum in Tempio Collegiale, I, x, 4, Mitreo della Planta Pedis (?) and Mitreo presso Porta Romana (?). There is less evidence to link the Mithraea with the collegia, but what evidence does exist is very significant:

> ....rius Fructosus patron(us) corp(oris) s..... / [te]mpl(um) et spel(aeum) Mit(hrae) a solo sua pec(unia) feci(t).[133]

> D(eo) i(nvicto) M(ithrae)/et Soli soci/o sac(rum). Valen/tinus Se/cund[i]on[i]s, /ob memor(iam)/patris sui/ex colleg(io),/v(otum) s(olvit) l(ibens) m(erito). (CIL, V, 5082).

> [Soli] I(nvicto) M(ithrae) et sodalicio eius, actores de foro suario. (CIL, VI, 3728).

The equipment of the Mithraea was like that of any other Mithraeum: benches down the sides, an altar at the wall, a basin for washing, and e.g. labrum, and some portrayal of Mithra killing the bull. The Mithraeum in Tempio Collegiale, I, x, 4 is unusually broad since it is in the basement of an unfinished temple. They reflect the transfer from the old cults to mystery religions. However, the three Mithraea differ in their relationship to a meeting place for the collegium. The Mithraeum in Tempio Collegiale, I, x, 4 is at the back of the typical collegiate courtyard of Type A; Mitreo presso Porta Romana has a meeting hall beside it; Mitreo della

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[133]Herbert Bloch, NS (1953), 244, no. 9.

Planta Pedis has a loose connection with the Serapeo.

The sanctuary in a tablinum is found in the Sede degli Augustali, the Caseggiato dei Triclini, Schola del Traiano, Domus di Marte, Regio II, xii, 1, Caserma dei Vigili (sanctuary of a military unit not of a collegium), and Domus del Tempio Rotondo. The apse which replaces a tablinum is present in the così detta Basilica and the Aula di Marte e Venere (?). In the tablinum of the Caseggiato dei Triclini is an inscription which links it with the cult activities of the fabri tignuarii:

> Marti Aug(usto)/sacrum/
> Sex(tus) Caecilius/Prot[us/ma](gister) quinquenna[lis/
> colleg]i fabru[m/tignuariorum O]st[is].[134]

The decoration in the tablina survives to a greater extent than in the cella and pronaos of the temples. There are mosaic floors in the tablina of the Sede degli Augustali and the Schola del Traiano; marble slabs or opus sectile are present in the Caseggiato dei Triclini, Domus di Marte, and Domus del Tempio Rotondo. The walls are either marble-sheathed, as in the Sede degli Augustali and the Schola del Traiano, or stuccoed as in the Caseggiato dei Triclini. While there is a podium for statues in the Caseggiato dei Triclini, the other sites make do with niches as in the Schola del Traiano or an apse as in the Sede degli Augustali. In the Aula di Marte e Venere (?) there are two apses and niches in the northern apse while

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[134]G. Calza, "Rinvenimenti epigrafici," NS, VI, 3 (1927), 385--86.

the così detta Basilica has only an apse at the back of the main hall.

In inscriptions, the term, tablinum, is not used. Indeed, if the cult is mentioned it is usually in connection with the meeting place as a whole: statio, locus, schola.[135] The items that are mentioned as ornaments may have been placed in the tablinum or in some other room: tables, candelabra, and the various types of statues.[136] The floors were finished in marble or mosaic and the walls with marble or stucco.[137] In the Schola del Traiano the tablinum had a triclinium whose usage has inscriptional evidence.[138] The tablinum in these meeting places, however, was not generally a place to eat.

There was always a place to eat in the meeting places; feast days were the main reason for getting together regularly. Many inscriptions mention that a patron has given enough sestertii to the collegium so that his birthday may be celebrated from the yearly interest on the money.[139] The college celebrated the birthdays of the domus divina, their patrons, and their patron god(s)

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[135] Waltzing, Corporations professionelles, 437-443.

[136] AE (1940), 62.

[137] CIL, VI, 461, VI, 10332, VI, 103.

[138] CIL, VI, 10315.

[139] AE (1940), 62.

and the dedication date of their temple or schola.[140] During this celebration, the whole ritual of a sacred day was followed. First there was a bath, for which the magistrates might supply the oil.[141] In Ostia, I have observed the close proximity of many of the collegia to public baths e.g. the Caseggiato dei Triclini, the Serapeo, and the Aula dei Mensores. In one case, a collegium perhaps had a private bath--the Terme del Filosofo. One inscription records the gift of a gymnasium to a collegium where one might work up an appetite for the feast;[142] however, there is no similar connection in Ostia.

After everyone had finished his bath, they assembled for the sacrifice for which the horologium in the courtyard assured the correct time.[143] During the sacrifice, water was required to ensure ritual purity for the participants, and in the actual ceremony water had a ritual significance. Therefore, there is a water basin, fountain or well on the premises of the meeting places. Tempio Collegiale V, xi, 1 and the Serapeo have water basins with drinking water; the Sede degli Augustali has a fountain. There were also wells such as that to the rear of the Tempio dei Mensores. Water

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[140] CIL, XIV, 367, 2112.

[141] CIL, XIV, 2112.

[142] CIL, VIII, 14365.

[143] ILS, 5618-19.

basins, cisterns and wells are all present in the inscriptions.[144]

The sacrifice took place on the altar which was in the courtyard in the Domus di Marte, Tempio Collegiale V, xi, 1, the Campo della Magna Mater, and the Serapeo. The first was a marble altar; the rest are built on a brick core. It is reasonable to assume that the lack of altars in some of the sites is due to the use of marble in the lime-kilns; many of the altars were marble. The inscriptions mention various types of altar in marble and with columns and a base.[145] A brazier or small fire in the hollow space atop the altar held the fire.[146]

The cult tools such as urceus, patera spondeum cymbals, tympana, scissors, torches and lamps were all recorded.[147]

After the sacrifice, there was a distribution of sportulae, or perhaps a cenaticum in lieu of dinner.[148] Then there was a feast, during which business could not be discussed, and over which one of the magistrates presided. There were fines for unruly behaviour such as are cited in the lex of the funeral college

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[144] CIL, XIV, 2; VI 552; VI 10237; ILS, 4423, 3734, 5726, 689122.

[145] CIL, VI, 244; VI, 360; Waltzing, Corporations professionelles, III, 1318.

[146] ILS, 5034, 5038, 5684.

[147] ILS, 5461, 4423, 4106, 3806.

[148] CIL, XIV, 2112.

in Lanuvium.[149]

To prepare for this feast, the whole meeting hall had to be cleaned.[150] Then the portable furniture was brought out of storage: they probably used the basement of the collegiate temples or a minor room in Type B. Benches, tables of various shapes, stools, mattresses and cushions were set up and candelabra provided lighting.[151] The abacus or sideboard was prepared.[152] The dishes were cleaned including a cratera argyrocorintha to mix wine with warm water or with honey to produce mulsum.[153] Two rooms were used to prepare for the feast: the apparitorium which was attached to the portico and the kitchen, the culina.[154] From inscriptions we know of cooking pots, and the water-heater, the miliarium cum caldario.[155] Food served at these banquets included wine, bread, cake, goose, and sardines.[156] Most of the

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[149] CIL, XIV, 2112.

[150] G. Calza, "Quattro nuove epigrafi," NS, V, 18 (1921), 237.

[151] AE (1940), 62; VI, 10353.

[152] CIL, V, 3312.

[153] CIL, XIV, 2636; V, 3312.

[154] CIL, III, 4792; IX, 1618; III, 7960.

[155] ILS, 8622; AE (1940), 62.

[156] CIL, XIV, 2112 and V, 7906.

furniture has perished, but there is a kitchen in the Caseggiato dei Triclini to the west of the tablinum.[157]

There are many references to feasting in the meeting places; those concerning the temples have already been listed. In addition to dining rooms[158] there are references to the tetrastylum:

> qui ad tetrastylum epulati fuerint.[159]

This tetrastylum seems to have been a portico in which the collegium both ate and met for business:

> ius scholae tetrastyli/...Aug. quo conveniretur
> a negotiantibus...../ebaris dedit.[160]

It is linked with a temple just as a portico would be:

> Iovem Pantheum Aug(ustum)/cum aede et tetrastylo
> solo [p]ub(lico)/L(ucius) Calpurnius.....cu/ratores
> iuvenum Laurensium,/d(onum) d(ederunt).[161]

> ...praecepit legem ab ipsis constitutam sub
> tetra/[stylo][A]ntinoi parte inferiori perscribi.
>
> (CIL, XIV, 2112)

These may be the porticoes of both Types A and B in which one side

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[157] R. Meiggs, Roman Ostia, p. 324.

[158] ILS, 3183 and 4313: cocinatorium and cenatorium.

[159] Waltzing, Corporations professionnelles, III, 1347; other tetrastyla include: ILS, 3398, 4315b, 5037, 5039-40, 5423-25, 5473, 7212.

[160] Waltzing, Corporations professionnelles, III, 1347.

[161] CIL, II, 2008.

of the portico is wider than the rest and could accommodate the members in assembly or dinner. In the Sede degli Augustali, the eastern side of the portico is wider than the other sides and, in late Antiquity, was walled-off from the courtyard; fragments of pottery are found there. The portico is also linked with seats:

> porticus et sedilia; porticus et accubitum;
> porticum cum accubito.[162]

The accubitum was the long couch that replaced the triclinium during the Empire.

The triclinium is present in two ways in the meeting places; the Caseggiato dei Triclini has masonry triclinia permanently installed in its eastern rooms; the Schola del Traiano and the Edificio Pubblico have the floor space for a triclinium sharply distinguished from the rest of the floor. In inscriptions, there is a special name for a room with a triclinium:--tricliniaria:

> in triclini(aribus) domus c(ollegii)
> c(entonariorum).
>
> (CIL, XI, 5749).

However, this term is extremely rare. Triclinium is used both for the couch and the room in which the couch is situated.[163] Wherever there is no definite indication of a dining-room, an area large enough for dining, such as in the Sede degli Augustali, might

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[162] CIL, X, 1894 and III, 4401; ILS, 3574.

[163] ILS, 5449, 6147, 6469, 6508 and 7221.

accommodate a portable triclinia or accubitum.

These collegia utilized the facade of their meeting halls to earn revenue for the arca. They rented out tabernae and the apartments above the tabernae:

> tabernas cum cenac(ulis)/coll(egio) centonariorum/
> quae sunt in vico Herc(ulio),/[ut fiant]
> profusiones in perpetuum per oficiales c(ollegii)
> cent(onariorum).....tutel[a] taber[na]rum.
>
> (CIL, V, 4488)

> Taberna cum aedificio et cisterna/monimento
> custodia cedit (CIL, VI, 9404).

One aspect of the collegiate meeting places has been neglected in the inscriptions: the latrines. No one boasts that he dedicated such a simple and necessary piece of equipment. However, there are latrines in good repair to the rear of Tempio dei Mensores, inside the Caseggiato dei Triclini, to the west of the tablinum in the Schola del Traiano, at the entrance to the Terme del Filosofo, and at the entrance of the Aula di Marte e Venere. In Tempio Collegiale, I, x, 4, there are good indications of a latrine in a subscalare. The other sites may have had simple vats in their subscalare, but there is no certain evidence.

The inscriptional evidence matches and supplements the physical layout of the meeting places in Ostia. Together, they show how the collegia conducted their affairs and in which area(s) each activity took place.

COLLEGIA IN OSTIA

A List of *Collegia*

The following are the *collegia* that are known in Ostia:

ad quadrigam fori vinari, corpus: *CIL*, XIV, 409[154]

argentarii: 409

cannophori: 284...

cisiarii: 409 spelled cisiani

codicarii: corpus splendissimum codicariorum: 4144
codicarii navicularii et quinque corporum navigantes: 170
codicarii navicularii infernates: 131

cultores Iovis Tutoris: 25

cultores Larum et imaginum dominorum nostrorum: Calza, *NS* (1921), 237

curatores navium marinarum et amnalium Ostiensium: 364

curatores navium marinarum: 363

decuriae apparitorum duovirum et aedilium Ostiensium: scribae cerarii and scriba librarii: 346--47, 353, 374, 409; decuriae scribarum cerariorum et librariorum et lictorum et viatorum: 409--probably familia publica

dendrophori: dendrophori Ostienses: 45, 53....
dendrophori Ostiensium: 33....

domani navium Afrarum universarum item Sardorum: 4142

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[164] *CIL*, XIV, 409: from this point only the final number will be given when dealing with *CIL*, XIV.....

domani navium Carthaginensium ex Africa: 99--both probably navicularii

fabri navales: corpus fabrum navalium Ostiensium quibus ex senatus consulto coire licet: 168--69, 256
fabri navales Ostiensium: 292

fabri tignuarii: collegium fabrum tignuariorum Ostiensium: 314
numerus caligatorum decuriarum (sedecim): s 1, 4569
universus numerus caligatorum collegi fabrum tignuariorum Ostiensium: 374

familia publica: familiae publicae libertorum et servorum: 409
lictorum et servorum publicorum qui in corpore sunt: AE (1948), 26
lictores viatores et honori usi et liberti coloniae et servi publici corpor: AE (1948), 27

fullones (fontani): 409 and s 1, 4573

Geni fori vinari, collegi: 431--related to ad quadrigam fori vinari

hastiferi: AE (1948), 28--29

inportatorum negotiantium vinariorum: corporatus in templo fori vinari inportatorum negotiantium
in templo fo[ri vinari inportatorum negotiantium...]
[colleg]ium vinariorum inp ortatorum.....]: H. Bloch Epigraphica (1939), 37--38
collegium negotiantium fori vinari: 430
corporis vinariorum urbanorum et Ostiensium: 318
negotiatorum vinariorum ab urbe: 409
corpus splendissimum inportantium et negotiantium vinariorum: Bloch, NS (1953), 240, 2

iuvenes: 409

lenuncularii: ordo corporatorum pleromariorum Ostiensium: 252 and 253

corpus lenunculariorum [tabulariorum]
auxiliorum Ostiensium: 341, 250--51,
Bloch, NS (1953), 42
quinque corpora lenunculariorum Ostiensium:
4142
navicularius quinque corporum lenunculariorum
Ostiensium: 352
at least the top two collegia are different
traiectus Luculli: 409, s 1, 5320 and 5380.

lyntrarii: s 1, 4459

mensores frumentarii: corpus mensorum frumentariorum adiutorum et acceptorum Ostiensium: 154
corpus mensorum [frumenta]riorum nauticariorum Ostiensium: 289
mensores frumentarii Cereris Augustae: 409

mercatores frumentariorum: 161, 303, s 1, 4549 (?)

naviculariii: naviculari Africani: Bloch, NS (1953), 285, 44
navicularii Curbitanii
navicularii Diarrhytus
navicularii et negotiantes de suo
navicularii Gumnitani de suo
navicularii et negotiantes Karalitani
navicularii Karthaginenses de suo
naviculariorum lignariorum
navicularii Misuenses
navicularii Narbonenses
statio Sabratensium
navicularii Turritani: all the above are in the Piazza delle Corporazioni
navicularii maris Hadriatici: 409
naviculariei Ostienses: 3603 and Bloch, NS (1953), 269, 32

olearii: 409

pelliones: 10, 277

pingentes: s 1, 4699

piscatores propolae: 409

pistores: 101, 374, 4234

quinque regionum coloniae Ostiensis, corpus: 352

saccarii: man unloading ship on the north side of Piazza delle Corporazioni

sacerdotes Solis invicti Mithrae: 403

sacomarii: 51 which is connected to collegi Silvani/ Augusti maioris quod est Hilarionis/functus sacomari: 309

scapharii traiectus Rusticali: s 1, 4553--56

seviri Augustales: 367, 396...

sodalis Arulensis: 341, 373, 432

stuppatores: Piazza delle Corporazioni; Bloch, NS (1953), 244, 9

susceptores: susceptorum Ostiensium sive Portuensium antiquissimum corpus ob utilitatem urbis Romae recreatum: VI, 1741

togati a foro et de sacomario: 409

traiectus marmariorum: 425

traiectus togatensium: 403

urinatores: 303

veterani: 409

nomina eorum qui pecuni[am]../et quibus dies(bus) natalis e(orum): 326

ordo corporatorum qui pecuniam ad ampliandum templum contuler(unt): 140, 151, 156, 170, 172

qui munere in statione posuerun (t): AE (1940), 62

List of Sites

These were the sites that were considered in this thesis:

Type A: Tempio Collegiale: V, xi, 1
Tempio Collegiale: I, x, 4
Terme del Filosofo: V, ii, 6
Tempio dei Fabri Navales: III, ii, 1 and 2

Related to Type A:

The Serapeo: III, xvii, 4
The temple of Bellona and the schola of the hastiferi: IV, i, 4 and 5

Type B: Sede degli Augustali: V, vii, 2
The Caseggiato dei Triclini: I, xii, 1
Schola del Traiano: IV, v, 15
Domus del Tempio Rotondo: I, xi, 2 and 3

Related to Type B:

così detta Basilica: I, ii, 3
Domus di Marte: III, ii, 5

Miscellaneous:

Aula e Tempio dei Mensores: I, xix, 1--3
Campo della Magna Mater: IV, i
Aula di Marte e Venere: Regio II, ix, 3 (?)
Mitreo presso Porta Romana: II, ii, 4 and 5 (?)
The "Curia": I, ix, 4 (?)
Piazza delle Corporazioni: II, vii, 3--5 (?)

The Linkage between the *Collegia* that are Known and the Sites

Of the first group, neither Tempio Collegiale, V, xi, 1 nor Terme del Filosofo have any connection with a known *collegium*. However, the Terme del Filosofo may have been the centre for a philosophical group in its later period because of the presence of the heads of Plotinus on the site. On the other hand, Tempio Collegiale, I, x, 4, has a fairly good claim to ties with a *collegium* of which a certain Fructosus was patron--perhaps the *stuppatores*. The two pieces of cornice refer to a Mithraeum and were found in a Mithraeum, so they may be used as evidence. The Tempio dei Fabri Navales seems to have been the home of the *fabri navales* since the statue base to Philippus was dedicated to him by the *fabri navales* and the album found near the entrance had a member whose name appears elsewhere only among the *fabri navales*. In addition, the ship portrayed in a mosaic fragment at the entrance of the porticus is a very strong indication.

The Serapeo complex held the followers of Serapis among whom was the official, the *educator*, who dedicated a statue in the courtyard. Both M.F. Squarciapino and R. Calza link the adjoining Caseggiato di Bacco e Arriana and the Edificio Pubblico to the Serapeo and note that the Serapeo, itself, is like a type A meeting place.[165] Since the religious fraternities were similar in organisation to the professional *collegia*, their meeting places were also

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[165] M.F. Squarciapino, *I Culti Orientali ad Ostia*; R. Calza, *Ostia*, 159.

similar. The Temple of Bellona and the schola of the hastiferi are both in the same enclosure and the patrons of the hastiferi rebuilt the Temple of Bellona. Here the inscriptions are of a type to be accepted without suspicion: one of them is on an altar.

In Type B, the Schola del Traiano does not have any convincing connection to a particular collegium. The Caseggiato dei Triclini is firmly identified as the home of the fabri tignuarii by the cippus that that collegium raised to Septimius Severus and by an altar to Mars that they erected in the tablinum. The Sede degli Augustali has the one statue base of the Sevir Augustalis, the many other statues and the general layout of the building to tie it in with the expanded Seviri Augustales of the mid-second century.

The così detta Basilica may be linked with the lenuncularii traiectus Luculli since an inscription concerning them was found in the vicinity; however, Becatti is too vague in his description of the inscription's provenance to assure us of this identification. The Domus di Marte has no inscriptional identification beyond the altar to Mars that was found in the courtyard; this suggests a public foundation, but not necessarily a collegium.

The Aula e Tempio dei Mensores are clearly the property of the mensores: the Aula has the cippus raised by the mensores and the large mosaic of them at work; the temple is clearly related to

the hall since there is a common wall. The cannophori and dendrophori met in the Campo della Magna Mater and used the Tempio della Magna Mater; however, their exact meeting place is unknown. The Mitreo presso Porta Romana is a faint possibility as the home of the cisiarii whose mosaic lies in the neighbouring Thermae, but there is no inscriptional evidence and the site only dates to the third century. The Aula di Marte e Venere may have been connected to the imperial cult from the statues and the cippus to Agathangelus, but was more likely a marble dump for the lime kilns. The "Curia" (?) is still a problem, but the rebuttals by Meiggs' critics in their book reviews lack strength. The inscriptional link with the Augustales is as strong as any to be found in Ostia. The temple in the Piazza delle Corporazioni was erected to an unknown god, perhaps by the collegia in the Piazza itself, but may have housed small meetings of collegia who had no permanent meeting place, on the analogy of the in templo fori vinari where the wine importers met.

The religious collegia have a firmer identification with sites than their professional counterparts. The long list of collegia, whose existance we know from inscriptions, still far outnumbers even the sites tentatively identified as the meeting places of collegia. Although some of the poorer collegia may have rented the premises of the wealthier groups or met in the public temples, there are still many collegia needing a home. While there are two common patterns--Types A and B, there are still meeting

places, such as the Aula e Tempio dei Mensores, which vary from Types A and B, but are firmly identified with collegia. Therefore the final definition of the meeting place of a collegium must remain flexible, but stress the typical aspects mentioned in the previous chapters.

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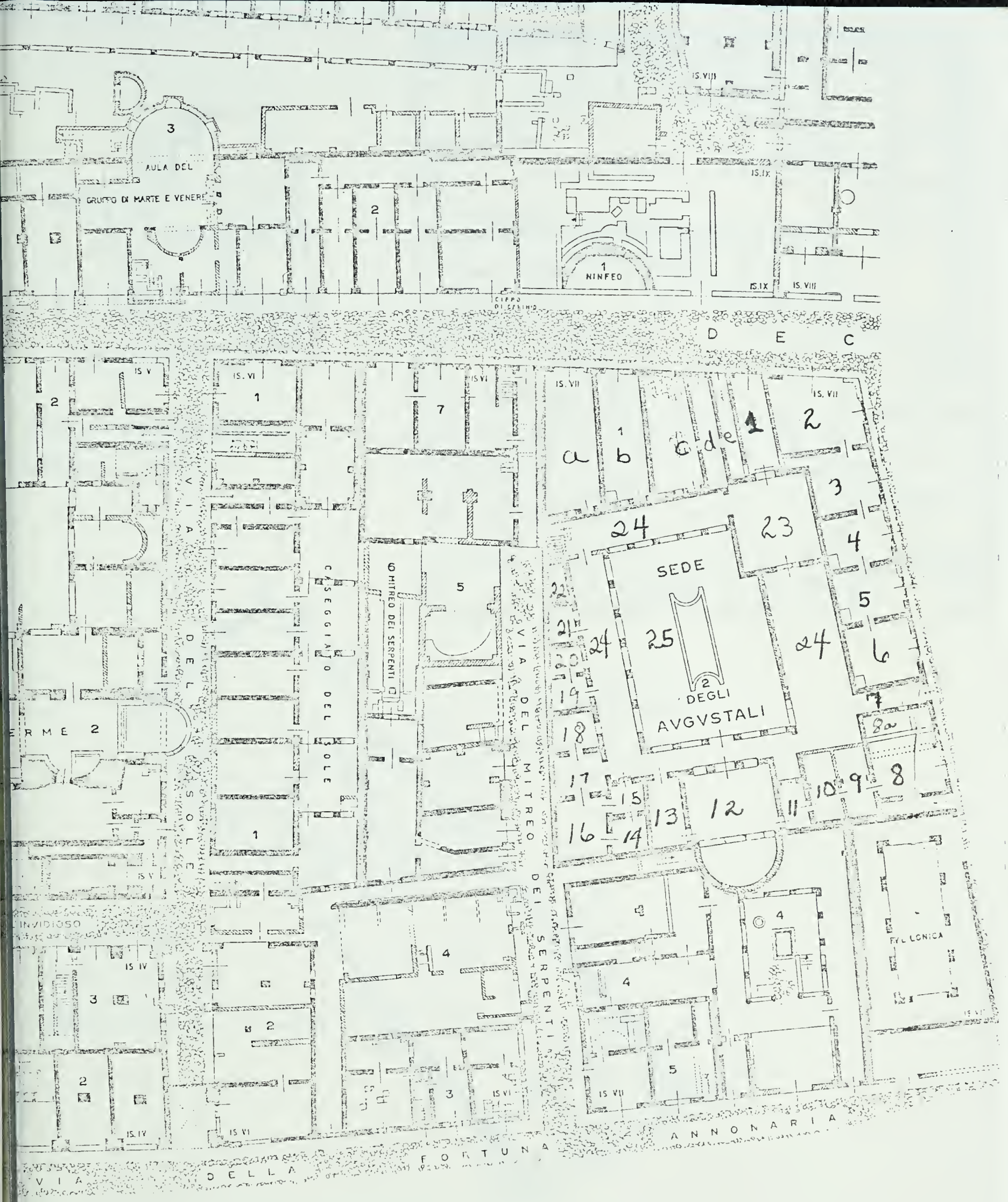
PLAN I: TEMPIO COILEGIALE: REGIO V, xi, 1



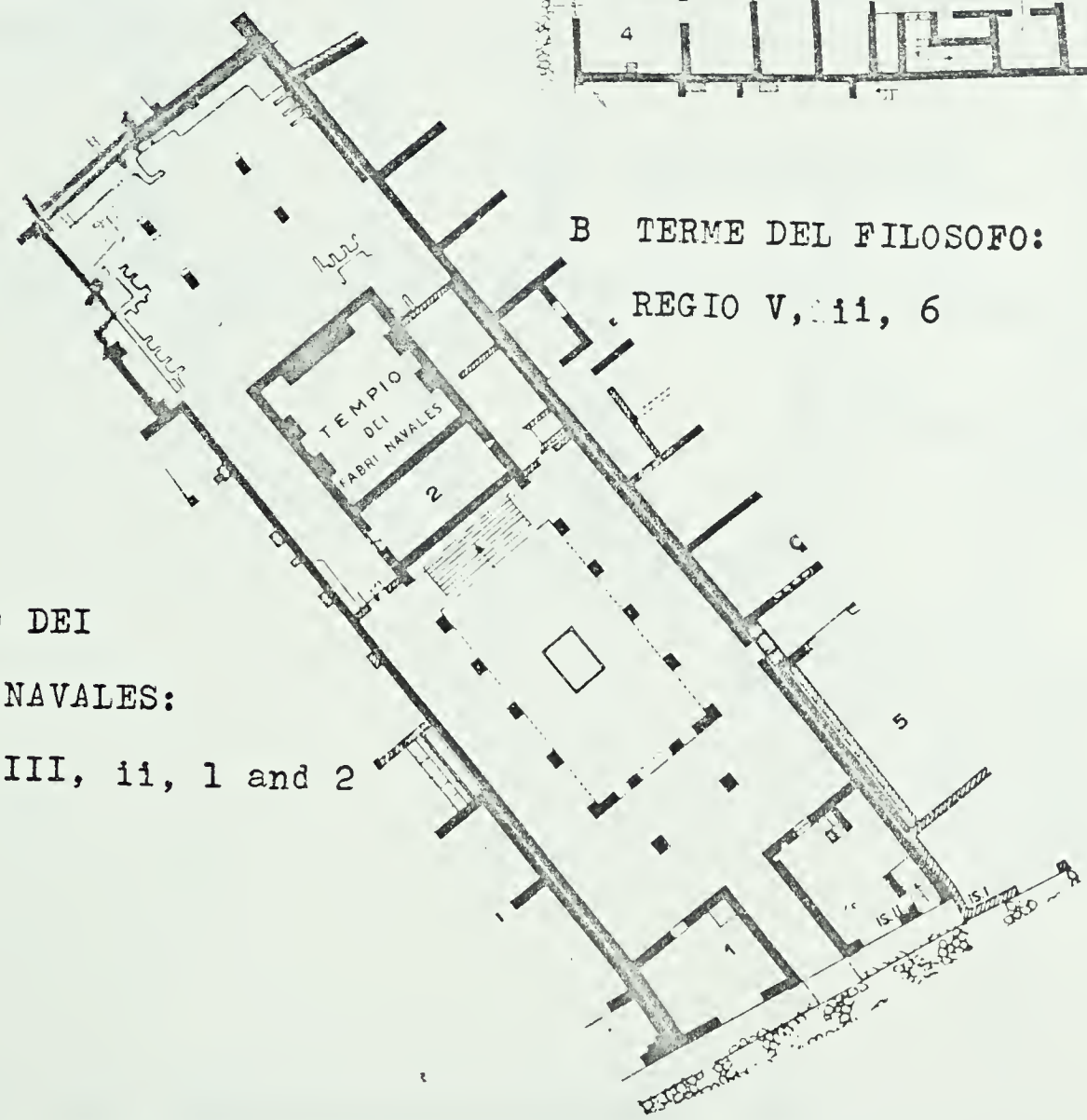
PLAN 2: SEDE DEGLI AUGUSTALI: REGIO V, vii, 2

TEMPIO COLLEGIALE:

REGIO I, x, 4

B TERME DEL FILOSOFO:

REGIO V, ii, 6

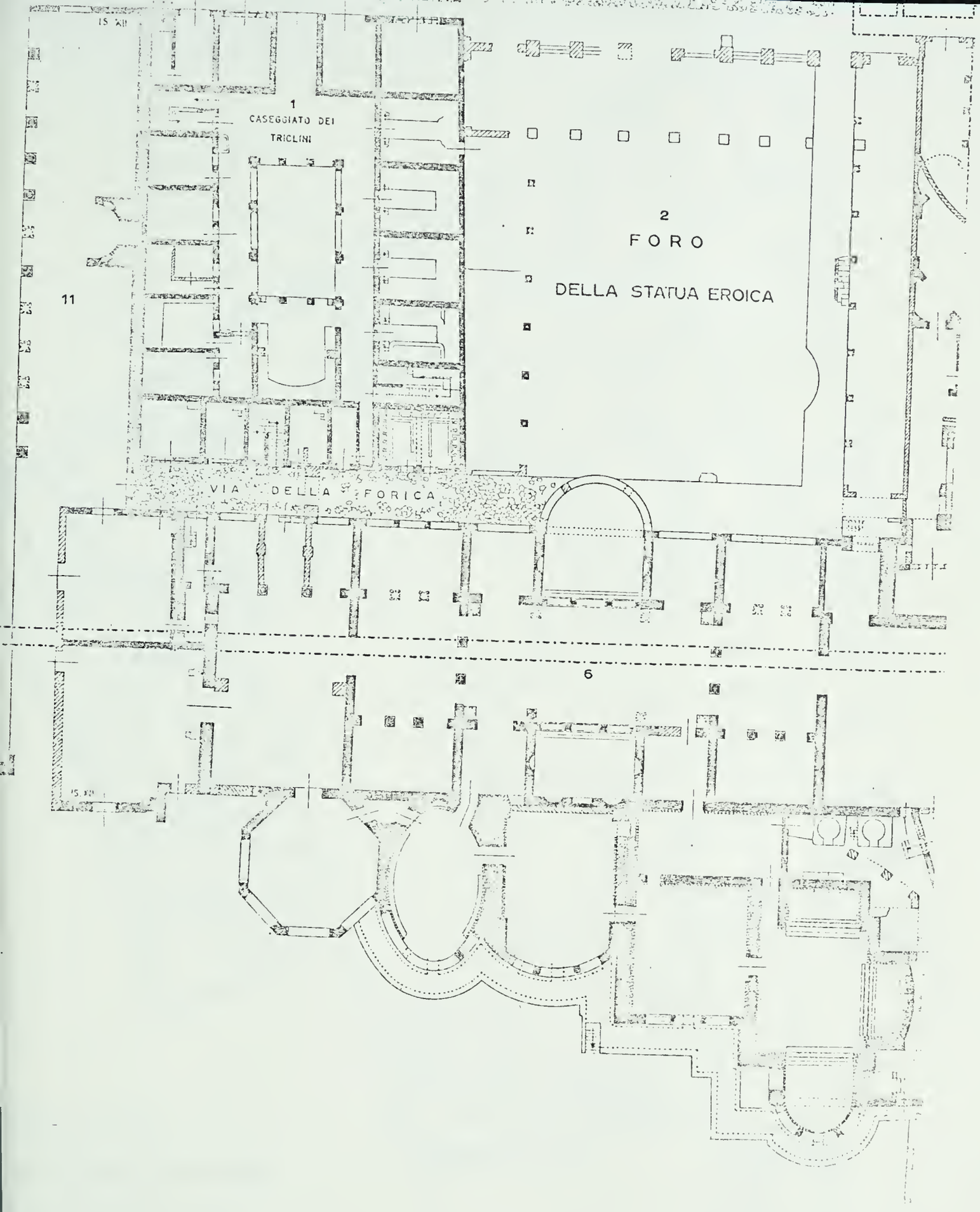


C TEMPIO DEI

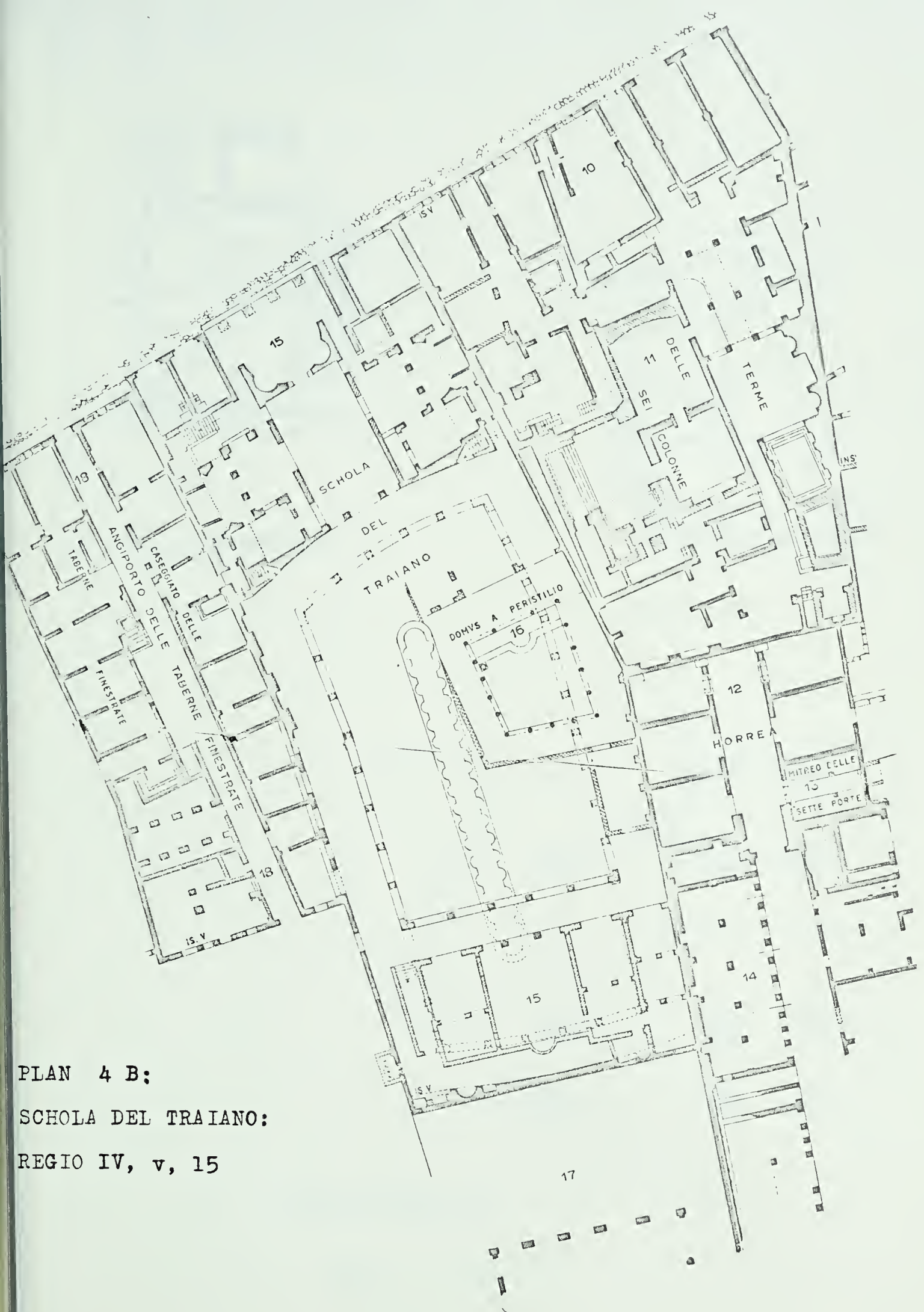
FABRI NAVALES:

REGIO III, ii, 1 and 2

PLAN 3: MEETING PLACES OF <u>COLLEGIA</u>: TYPE A



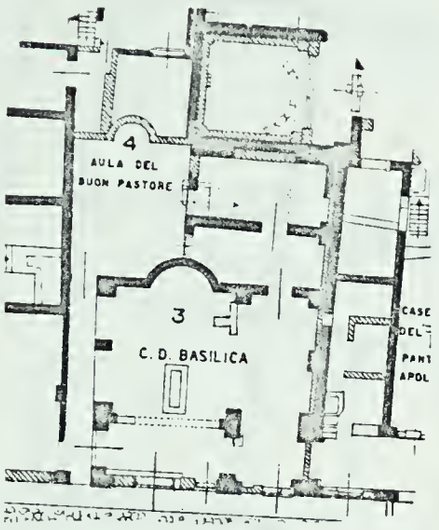
PLAN 4 A: CASEGGIATO DEI TRICLINI: REGIO I, xii, 1



PLAN 4 B:

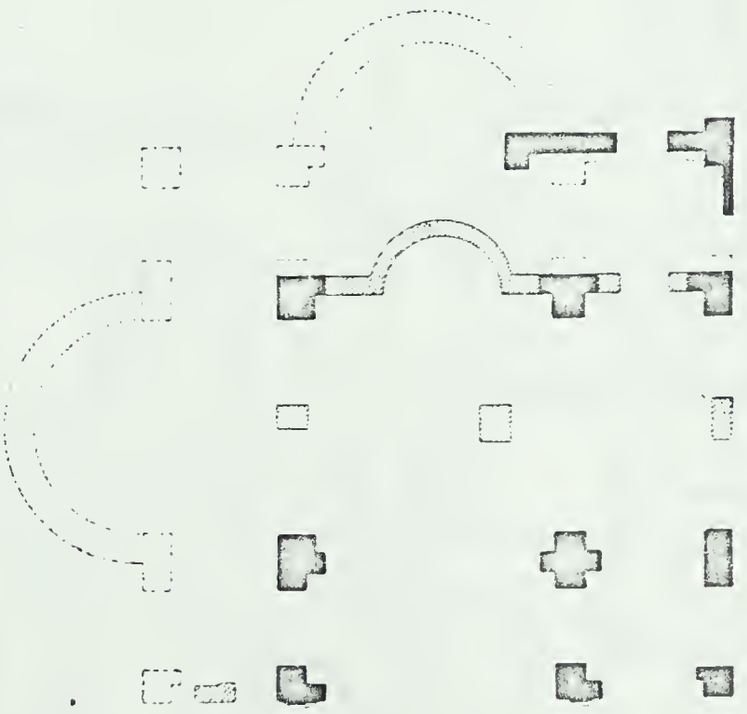
SCHOLA DEL TRAIANO:

REGIO IV, v, 15



A COSI DETTA BASILICA

B DOMUS DI MARTE



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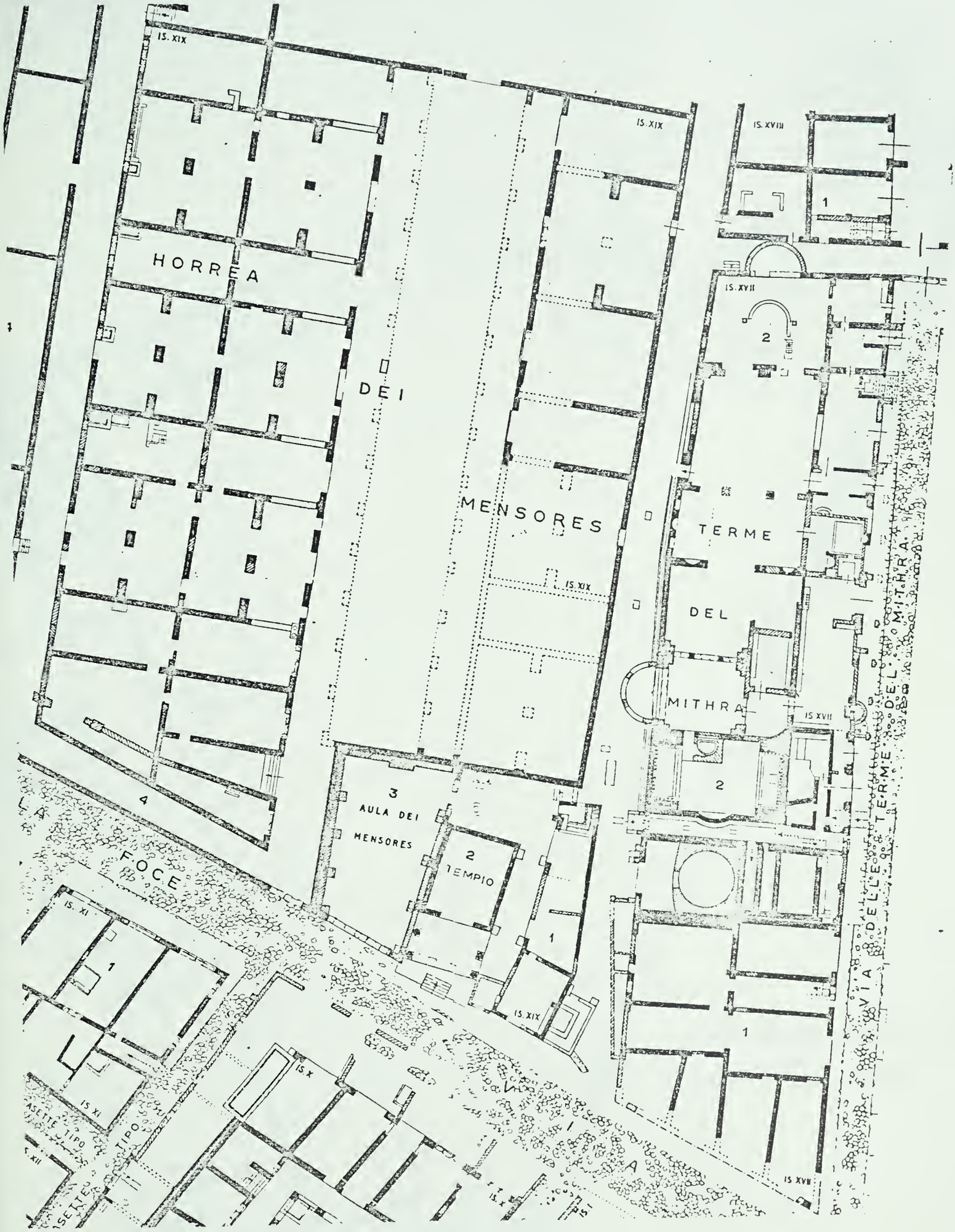
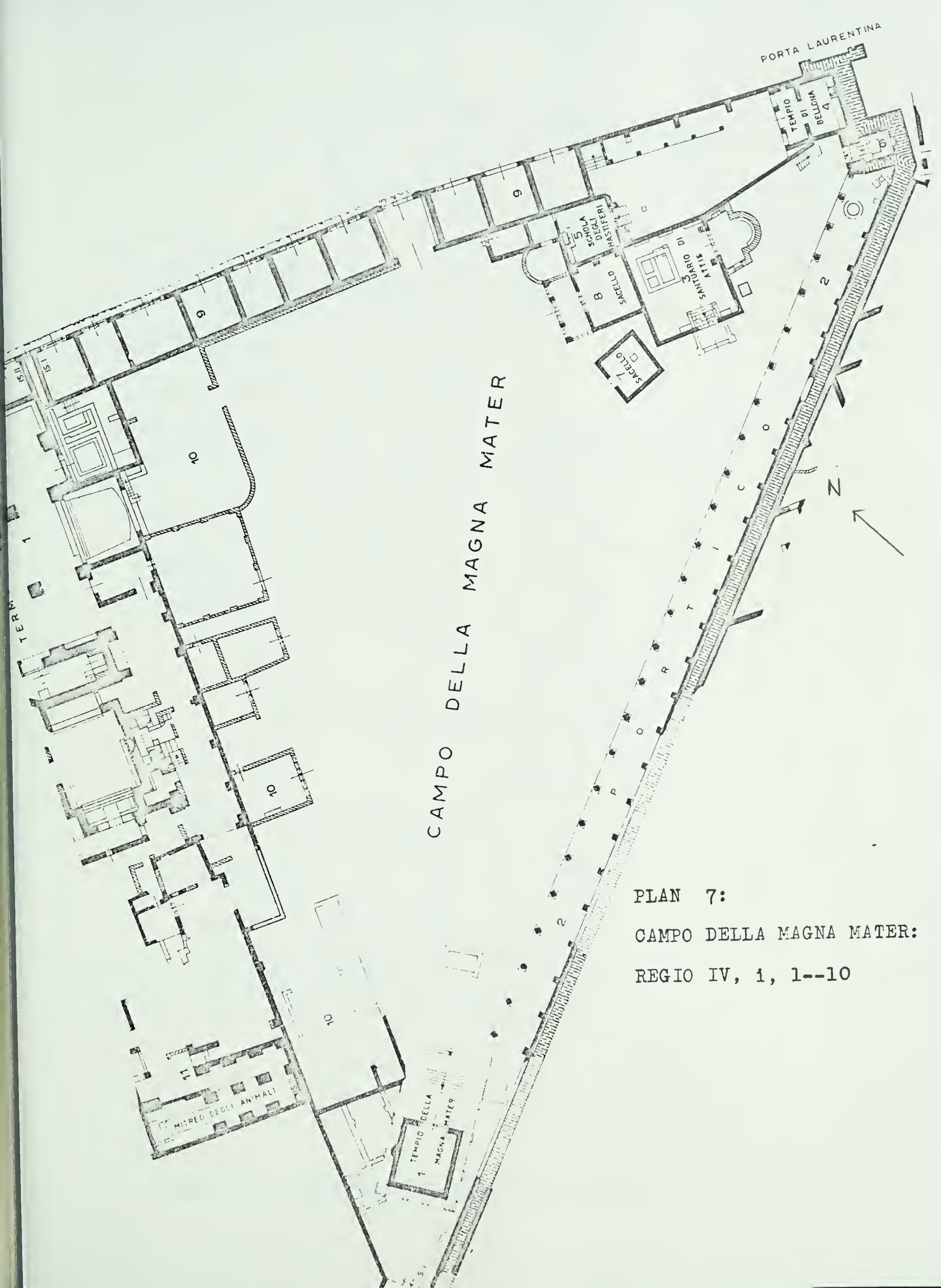
PLAN 5



PLAN 6: AULA E TEMPIO DEI MENSORES: REGIO I, xix, 1--3



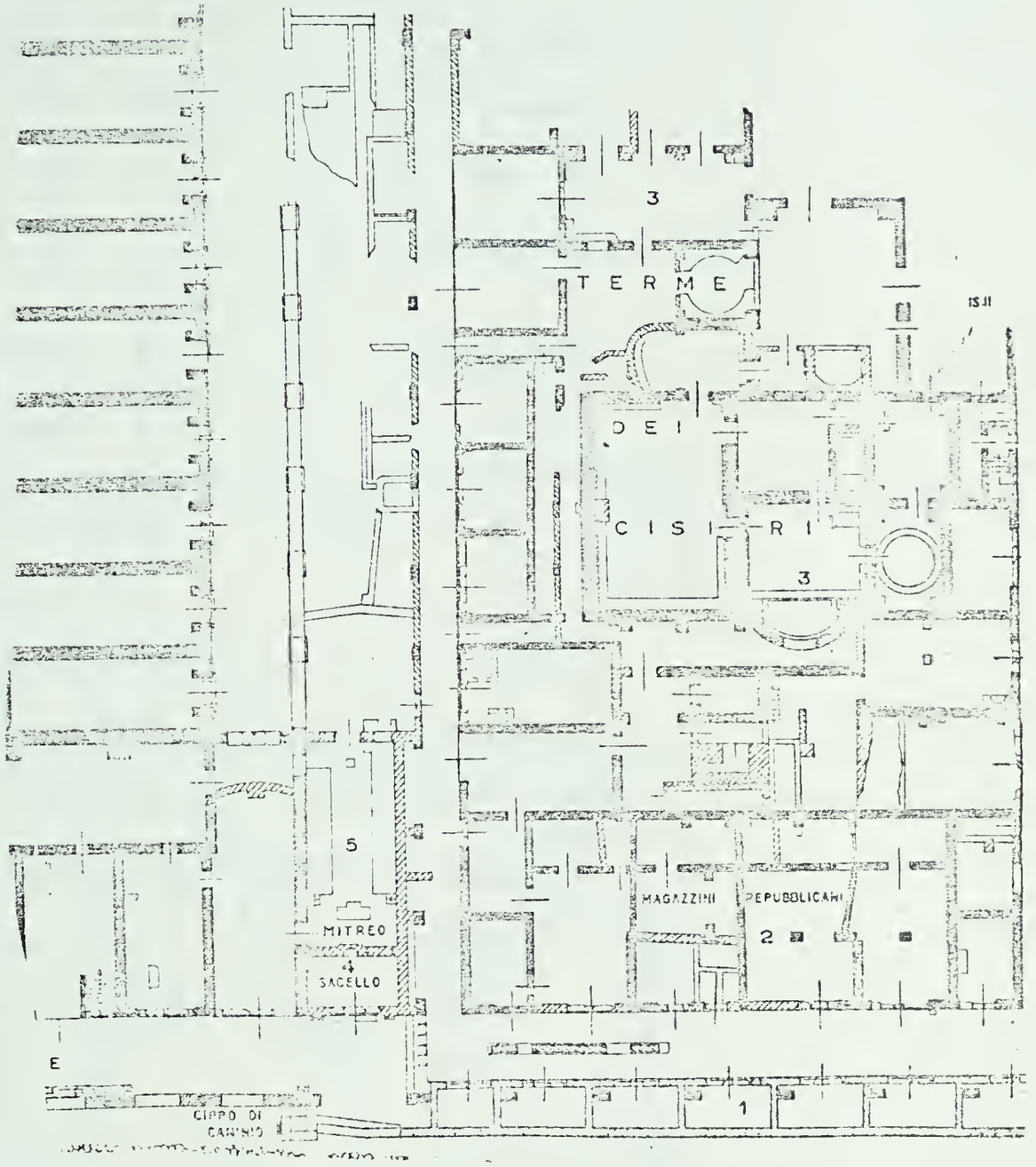
PLAN 7:

CAMPO DELLA MAGNA MATER:

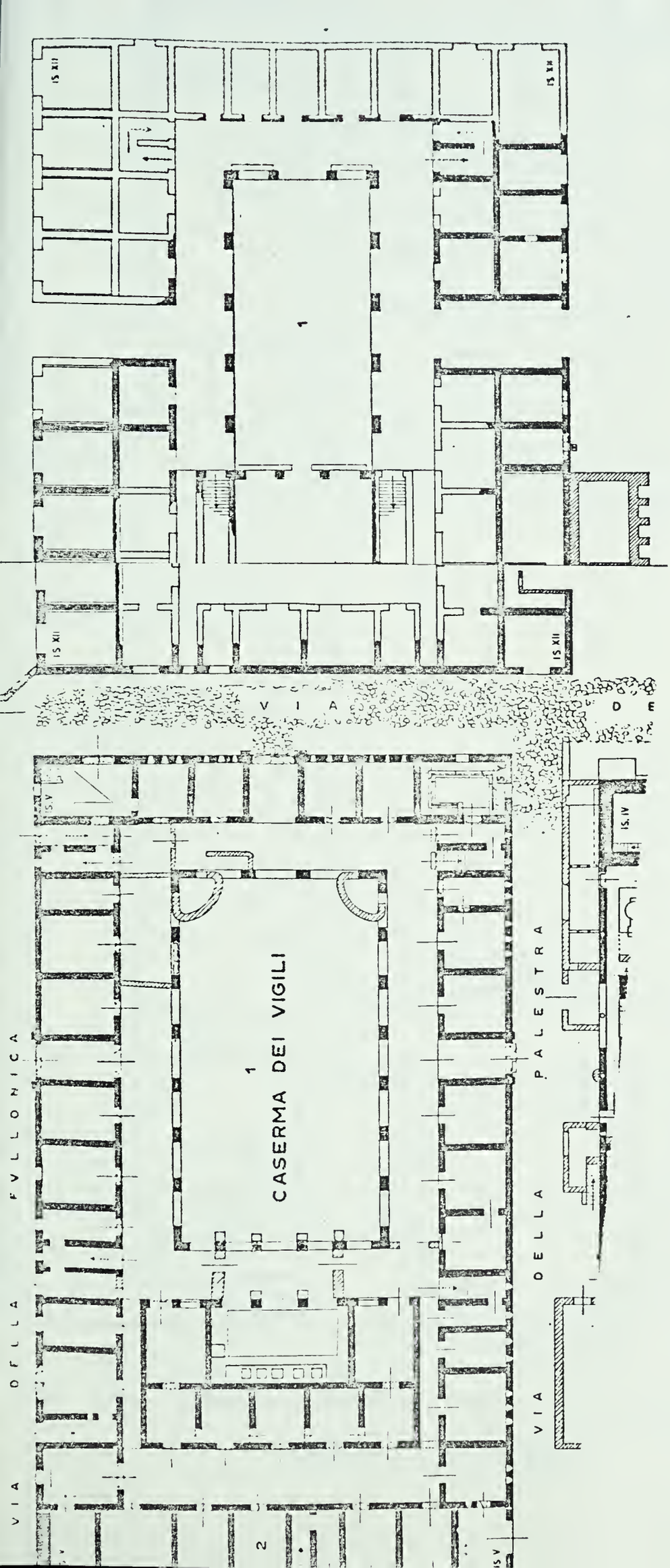
REGIO IV, i, 1--10

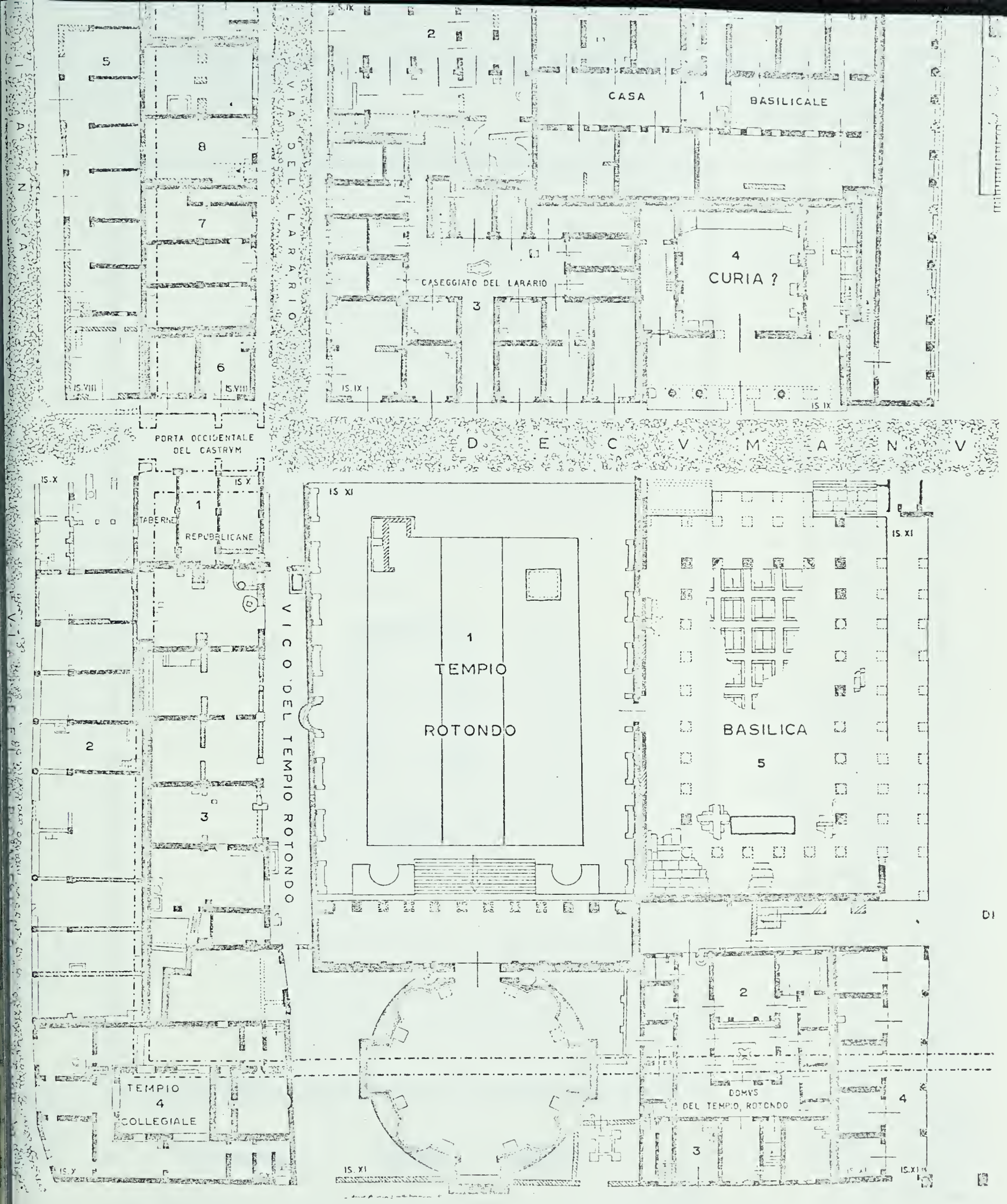
PLAN 8: THE SERAPEO: REGIO III, xvii, 4

PLAN 9: AULA DI MARTE E VENERE: REGIO II, 1x, 3



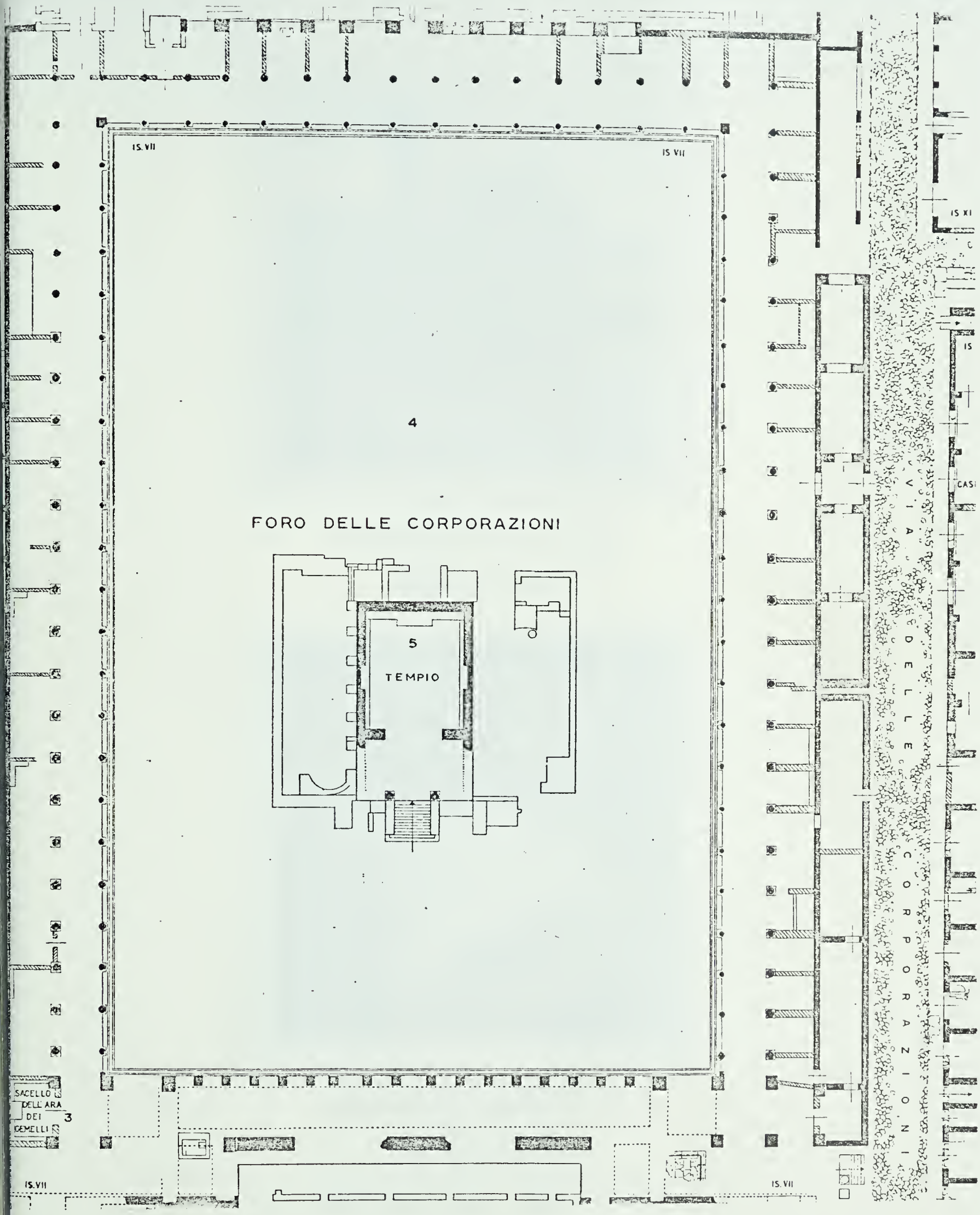
PLAN 10: MITREO PRESSO PORTA ROMANA: REGIO II, ix, 3


N
A REGIO II,xii,1
B CASERMA DEI VIGILI
PLAN 11
CASERMA DEI VIGILI
VIA DELLA PALESTRA
VIA DELLA FULLONICA
VIA DE
IS XII
IS V
IS IV
1
2



PLAN 12: "CURIA": REGIO I, ix, 4 AND DOMUS DEL TEMPIO ROTONDO:

REGIO I, xi, 2 and 3



PLAN 13: PIAZZA DELLA CORPORAZIONI: REGIO II, vii, 3--5

1. THE RAISED WALKWAY ON THE DECUMANUS MAXIMUS

2. ARCHITECTURAL FRAGMENT ON THE DECUMANUS MAXIMUS

A. TEMPIO COLLEGIALE: REGIO V, xi, 1

3. WATER BASIN IN THE WEST WALL

OF THE ENCLOSURE

4. BRICK PIER INSET BETWEEN

PODIUM AND STEPS OF TEMPLE

A. TEMPIO COLLEGIALE: REGIO V, xi, 1

1. COURTYARD FROM THE NORTHWEST

WITH TABLINUM AT REAR

2. NORTHWEST END OF PORTICO

BRICK PIER AND LATER PARTITION

B. SEDE DEGLI AUGUSTALI: REGIO V, vii, 2

3. MOSAIC IN THE TABLINUM

4. MOSAIC IN SOUTHWEST ROOM (16)
AND HEATED ROOMS (17 and 18)

B. SEDE DEGLI AUGUSTALI: REGIO V, vii, 2

1. TEMPLE AND COURTYARD FROM THE EAST

2. NORTHEASTERN STEPS, DRAINAGE PIPE AND LATRINE (?) IN SUBSCALARE

C. TEMPIO COLLEGIALE: REGIO I, x, 4

3. BASEMENT OF PODIUM CONVERTED TO MITHRAEUM: BUTTRESSING LIGHTENED

C. TEMPIO COLLEGIALE: REGIO I, x, 4

1. LATRINE AND ENTRANCE HALL

WEST OF THE PORTICO

2. "PHILOSOPHERS'" HALL IN PORTICO

FROM THE WEST

D. TERME DEL FILOSOFO: REGIO V, ii, 6

3. OUTLINE OF COLLEGIATE TEMPLE

IN THE REAR WALL AND COURTYARD

D. TERME DEL FILOSOFO: REGIO V, ii, 6

1. ENTRANCE, COURTYARD AND TEMPLE

2. TEMPLE FROM THE SOUTHEAST

E. TEMPIO DEI FABRI NAVALES: REGIO III, ii, 2

3. REAR COURTYARD FROM THE SOUTH

4. REAR COURTYARD: NICHE IN BACK WALL

E. TEMPIO DEI FABRI NAVALES: REGIO III, ii, 2

1. COURTYARD AND TABLINUM

2. LATRINE IN SOUTHEAST SUBSCALARE

F. CASEGGIATO DEI TRICLINI: REGIO I, xii, 1

3. BICLINIUM IN NORTHEAST ROOM

ENTRANCE FROM FORO DELLA

STATUA EROICA

F. CASEGGIATO DEI TRICLINI: REGIO I, xii, 1

1. VESTIBULE WITH TWO APSED FOUNTAINS

2. COURTYARD WITH PISCINA

G. SCHOLA DEL TRAIANO: REGIO IV, v, 15

1. COSÌ DETTA BASILICA FROM THE WEST

2. INTERIOR OF THE COSÌ DETTA BASILICA FROM THE DECUMANUS

H. COSÌ DETTA BASILICA: REGIO I, ii, 3 and DOMUS DI MARTE: REGIO III, ii, 5

3. ALTAR TO MARS IN COURTYARD

DOMUS DI MARTE

H. COSÌ DETTA BASILICA: REGIO I, ii, 3 and

DOMUS DI MARTE: REGIO III, ii, 5

1. HALL AND TEMPLE FROM DECUMANUS

2. LATRINE AND COURTYARD TO REAR

TEMPLE AND HALL

I. AULA E TEMPIO DEI MENSORES: REGIO I, xix, 1--3

1. COURTYARD AND TEMPLE OF SERAPEO

2. NORTHERN PORTICO AND PODIUM WITH

ALTAR OF CASTOR AND POLLUX

J. SERAPEO AND CASEGGIATO DI BACCO E ARIANNA:

REGIO III, xvii, 4 and 5

3. CASEGGIATO DI BACCO E ARIANNA

FROM THE SOUTH

4. WATER BASIN AT THE ENTRANCE TO

CASEGGIATO DI BACCO E ARIANNA

J. SERAPEO AND CASEGGIATO DI BACCO E ARIANNA:

REGIO III, xvii, 4 and 5

1. AULA DI MARTE E VENERE: REGIO II, ix, 3

FROM THE EAST

2. THE "CURIA" FROM THE BASILICA

REGIO: I, ix, 4

K. OTHER POSSIBLE MEETING PLACES OF COLLEGIA IN OSTIA

3. MITREO PRESSO PORTA ROMANA

REGIO: II, ii, 4 and 5

4. CASERMA DEI VIGILI: REGIO II, v, 1

K. OTHER POSSIBLE MEETING PLACES OF COLLEGIA IN OSTIA

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